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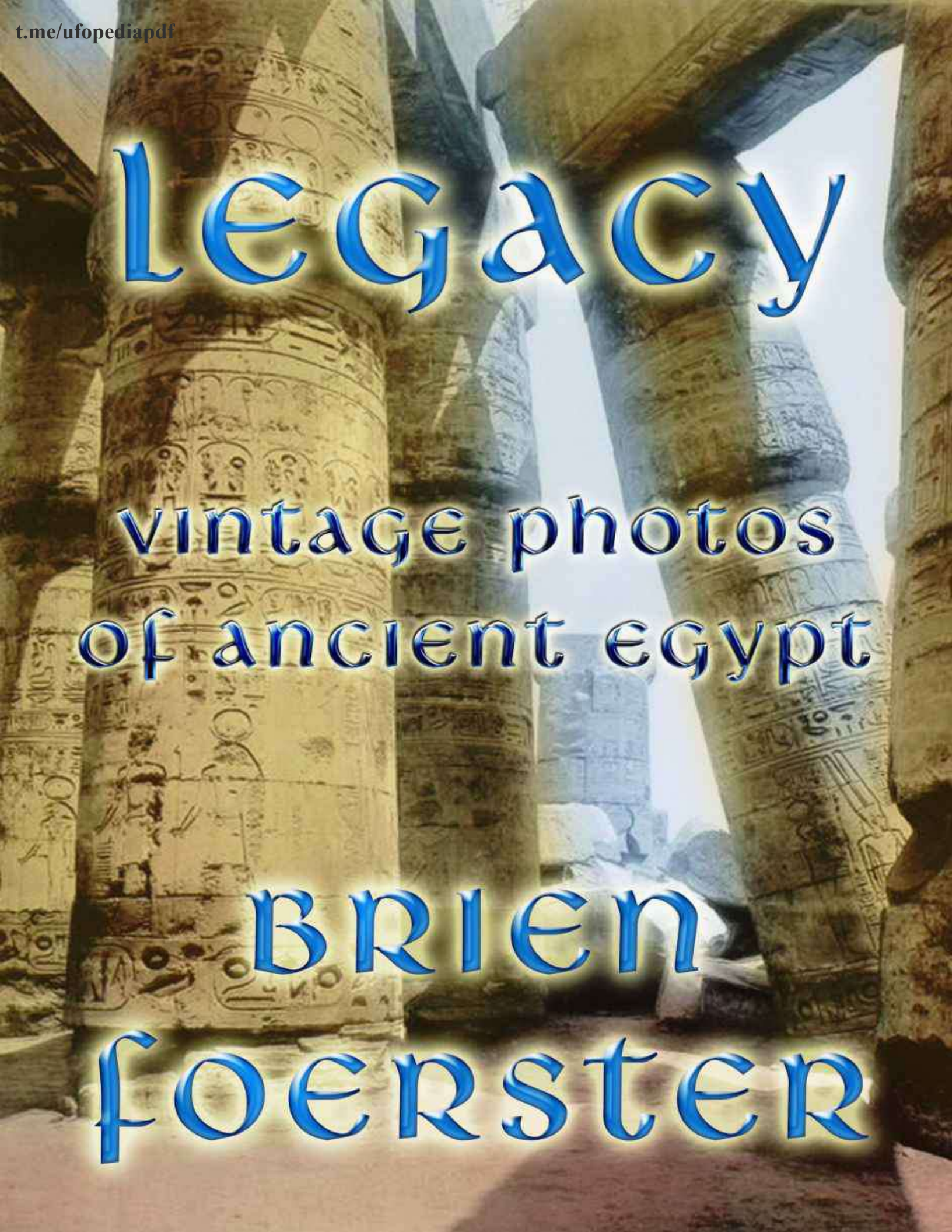
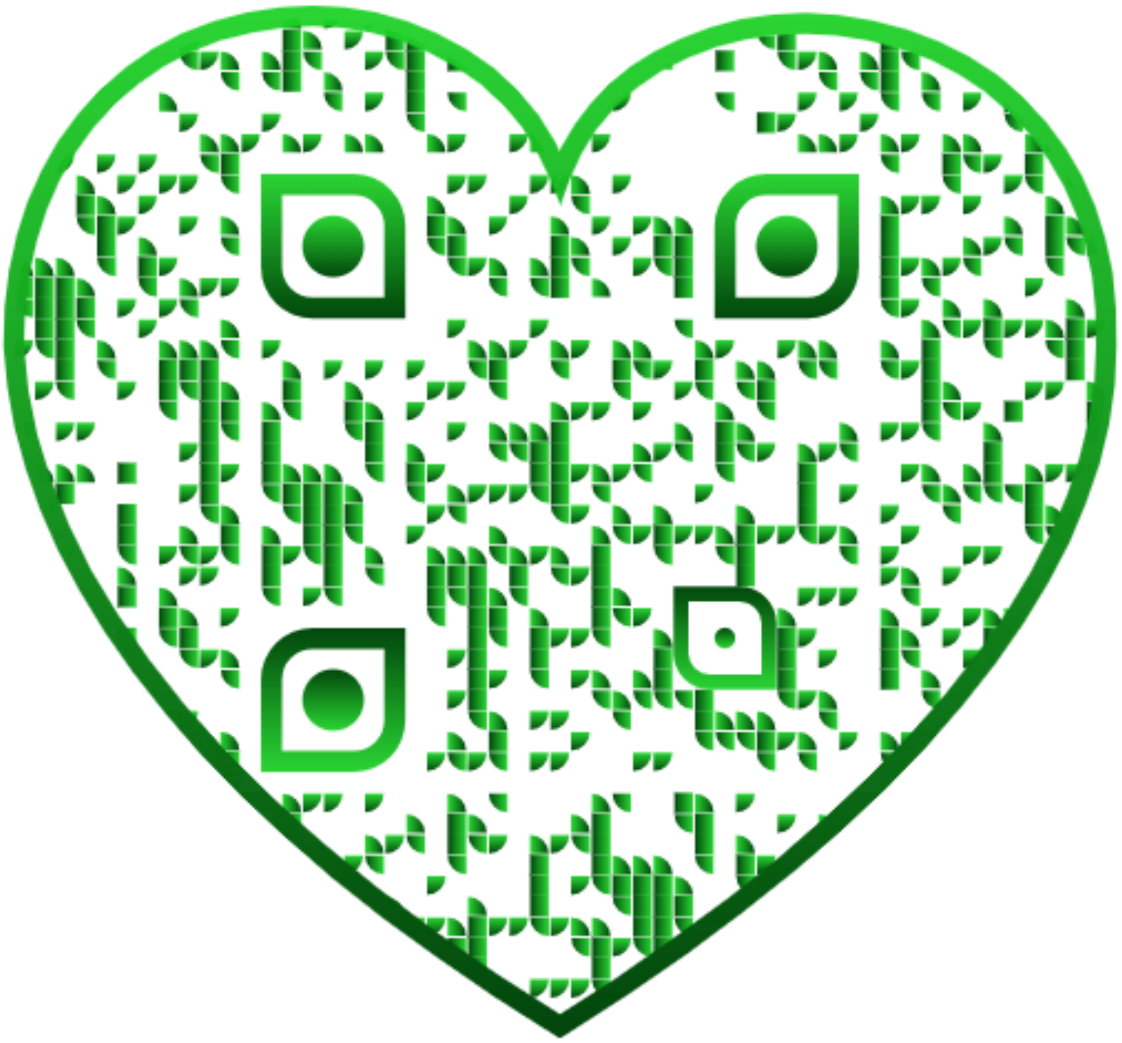


Legacy

Vintage Photos of Ancient Egypt

Brien Foerster



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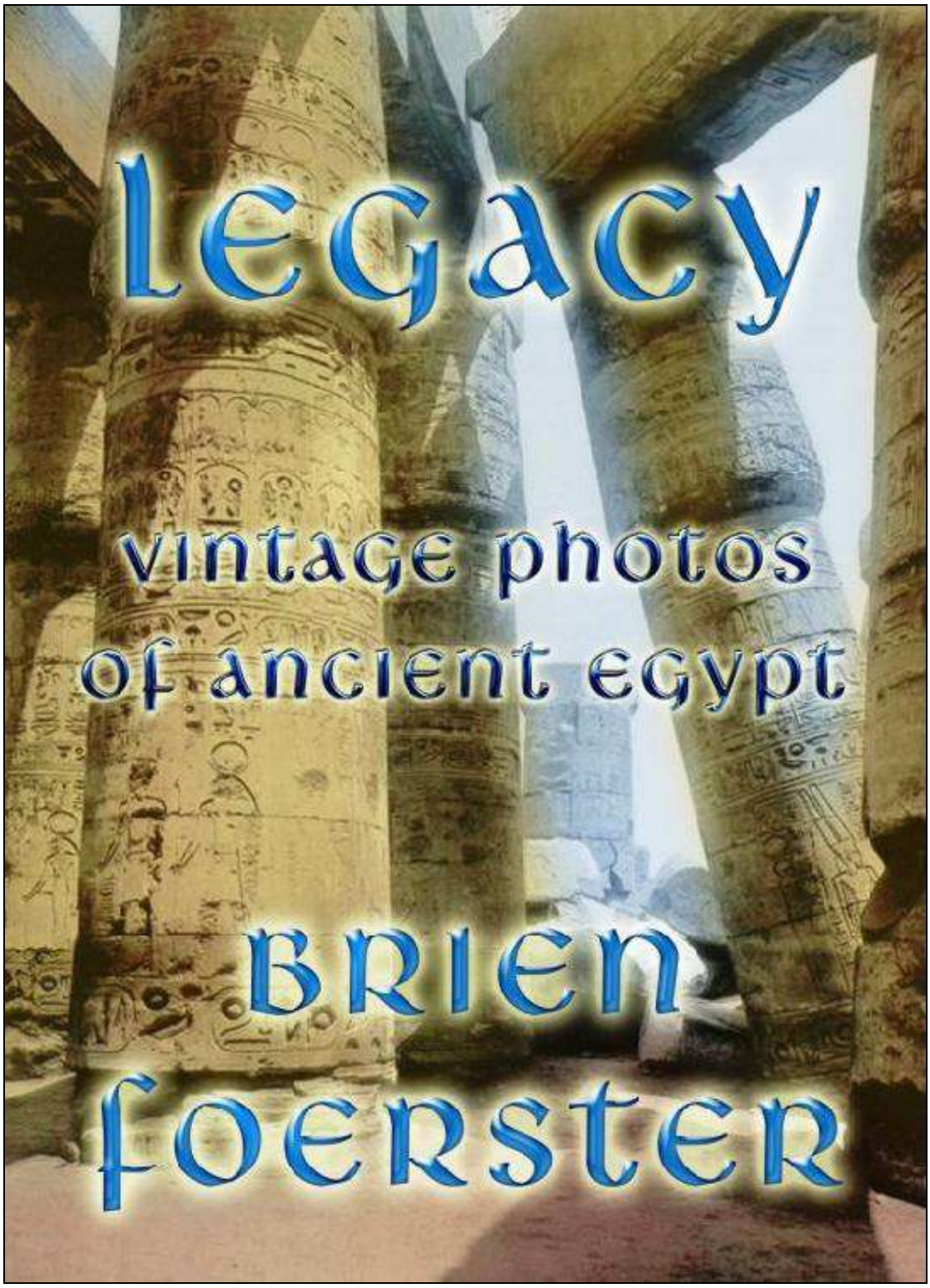

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Vintage Photos Of Ancient Egypt

Brien Foerster 2014

Cover Design by Bryan Foerster (no relation)

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Dedication

What I present here was only possible thanks to the brilliant education I have received from Stephen Mehler, Yousef Awyan, Mohamed Ibrahim and Patricia Awyan of the Khemit School www.khemitology.com They have helped to fulfill a childhood fascination that I, and many others have had of the enigmas to be found in the ancient land we know of as Egypt.

To my mother Ann I give a warm embrace for instilling a sense of wonder in me about the ancient world through bedtime stories when I was very young, and to authors Christopher Dunn, Graham Hancock, Robert Bauval and John Anthony West I tip my hat for their own contributions to unravelling the mysteries that are this ancient land.

Thanks to the Egyptologists working in the field today and in the past for helping to rebuild, preserve, and record the clues that are ancient Egypt, and to my wife Irene I owe more than words can say, no matter how many I use…

1/ Introduction

Egypt, especially the Dynastic periods of this ancient land has long drawn interest from scholars and laypeople. Clearly one of the greatest of all human civilizations, the legacy of the Egyptians has been passed down to us in writings on Papyrus, wall inscriptions in hieroglyphics, sculpture, commentaries by travellers since the Greek Empire, but especially in the form of stone constructions.

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Among the most famous, easily recognizable works of humanity from the distant past are, of course, the Great Pyramid and Sphinx of Giza. They represent all that is left of the so called *7 Wonders of the Ancient World*. This book will be a bit of a travelogue, in that we will begin in the very southern extremes of what is today called the nation of Egypt, and will travel north towards the Mediterranean Sea. What you will clearly note is that basically all of the great stone works that we cherish as our human heritage in this area are situated in close proximity to the Nile River. The obvious reason for this is that without the Nile, life in the area would be almost impossible. Its life giving water creates a narrow band of fertility beyond which is little more than harsh, dry desert.

We will delve into what the magnificent Egyptian buildings were made of, and wherever possible where the stone quarries are located. As well, the technology of the ancient Dynastic people will be discussed, so as to understand how magnificent their accomplishments truly were, and how dedicated they had to be to achieve such amazing works. However, questions will arise as to how certain aspects were achieved, such as the cutting, moving and shaping of large granite blocks and sculptures. However, more about that later. Let’s begin…

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Map of present day Egypt

The photos in this book, on average were taken about 100 years ago by archaeologists, local photographers and tourists. What may shock you in some cases is how degraded many of the structures look. This in general is not only the result of time, wind and sand, but is because these sites were treated as quarries, most often and most drastically after the decline of the Dynastic Egyptians. And such a phenomenon is not unique to Egypt; many places in Peru, Bolivia and other countries with ancient heritage have suffered the same fate.

In order to properly decipher when the works we will be seeing were created,

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and by whom, a brief history of Egypt is in order. Do take into account that massive sites such as Karnak were not completed under the rule of solely one ruler, but were added to, in some cases, over hundreds of years, if not thousands.

2/ A Brief History Of Egypt

What we call Ancient Egypt was a civilization in Northeastern Africa, concentrated along the Nile River in what is now the modern country we know of as Egypt. It is one of six civilizations globally to arise independently in the distant past and Egyptian civilization is believed to have coalesced around 3150 BC (according to conventional Egyptian chronology.) (1)
The history of ancient Egypt occurred in a series of stable Kingdoms, separated by periods of relative instability known as Intermediate Periods: the Old Kingdom of the Early Bronze Age, the Middle Kingdom of the Middle Bronze Age and the New Kingdom of the Late Bronze Age.

It is the Nile, as stated earlier that has been the lifeline of its region for much of human history. The fertile floodplain of the Nile gave humans the opportunity to develop a settled agricultural economy and a more sophisticated, centralized society that became a cornerstone in the history of human civilization. (2) Nomadic modern human hunter-gatherers began living in the Nile valley through the end of the Middle Pleistocene some 120 thousand years ago. By the late Palaeolithic period (up to 10,000 years ago) the arid climate of Northern Africa became increasingly hot and dry, forcing the populations of the area to concentrate along the river region.

In Pre-dynastic and Early Dynastic times, the Egyptian climate was much less arid than it is today. Large regions of Egypt were covered in treed savannah and traversed by herds of grazing ungulates, such as ibex, oryx, wild boar and gazelle. Foliage and fauna were far more prolific in all environs and the Nile region supported large populations of waterfowl. Hunting would have been common for Egyptians, and this is also the period when many animals were first domesticated. (3)

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Pre-dynastic pots at Oxford University in England

By about 5500 BC, small tribes living in the Nile valley had developed into a series of cultures demonstrating firm control of agriculture and animal husbandry, and identifiable by their pottery and personal items, such as combs, bracelets, and beads. The largest of these early cultures in upper (Southern) Egypt was the Badari, which probably originated in the Western Desert; it was known for its high quality ceramics, stone tools, and its use of copper.

The Badari were followed by the Amratian (Naqada I) and Gerzeh (Naqada II) cultures, (4) which brought a number of technological improvements. As early as the Naqada I Period, the pre-dynastic Egyptians imported obsidian from Ethiopia used to shape blades and other objects from flakes. (5) In Naqada II times, early evidence exists of contact with the Near East, particularly Canaan and the Byblos coast. Over a period of about 1,000

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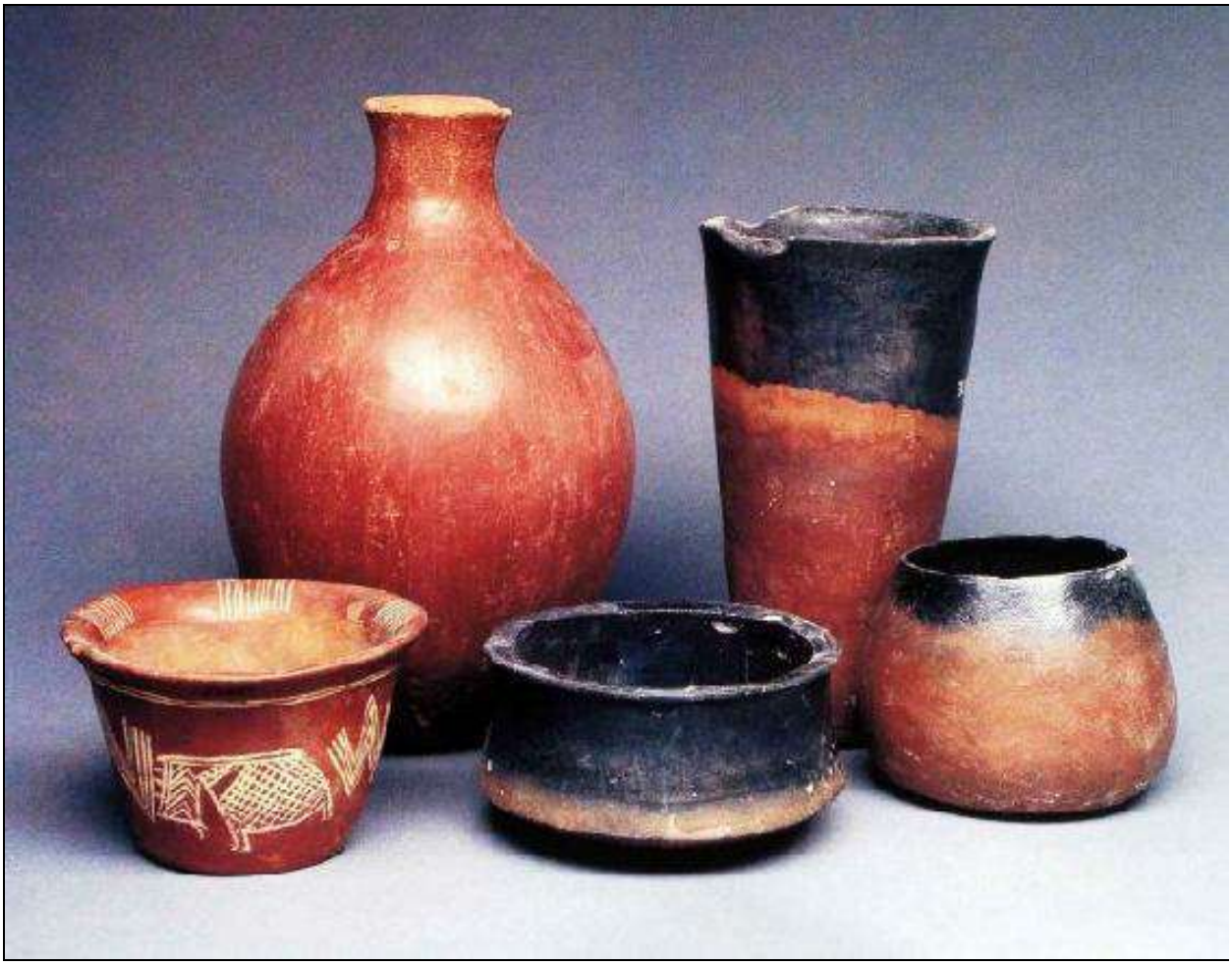
years, the Naqada culture developed from a few small farming communities into a powerful civilization whose leaders were in complete control of the people and resources of the Nile valley. (6)



Naqada culture pottery

Establishing a power center at Hierakonpolis, and later at Abydos, Naqada III leaders expanded their control of Egypt northwards along the Nile. They also traded with Nubia to the south, the oases of the western desert to the west, and the cultures of the eastern Mediterranean and Near East to the east. Royal Nubian burials at Qustul produced artifacts bearing the oldest known examples of Egyptian dynastic symbols, such as the white crown of Egypt and falcon. (7) During the last pre-dynastic phase, the Naqada culture began using written symbols that eventually were developed into a full system of hieroglyphs for writing the ancient Egyptian language.

The Early Dynastic Period was approximately contemporary to the

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early Sumerian-Akkadian civilisation of Mesopotamia and of ancient Elam. The third century BC Egyptian priest Manetho grouped the long line of pharaohs from Menes to his own time into 30 dynasties, a system still used today. He chose to begin his official history with the king named "Meni" (or *Menes* in Greek) who was believed, according to traditional Egyptologists to have united the two kingdoms of Upper and Lower Egypt (around 3100 BC). The transition to a unified state happened more gradually than ancient Egyptian writers represented, and there is no contemporary record of Menes. Some scholars now believe, however, that the mythical Menes may have been the pharaoh Narmer, who is depicted wearing royal regalia on the ceremonial *Narmer Palette*, in a symbolic act of unification.

The Narmer Palette; in the National Museum in Cairo

In the Early Dynastic Period about 3150 BC, the first of the Dynastic pharaohs solidified control over lower Egypt by establishing a capital at Memphis, from which he could control the labour force and agriculture of the fertile delta region, as well as the lucrative and critical trade routes to

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the Levant, which today consists of Cyprus, Israel, Jordan, Lebanon, Northern Cyprus, Syria, Palestine, and part of southern Turkey. The increasing power and wealth of the pharaohs during the early dynastic period was reflected in their elaborate mastaba tombs and mortuary cult structures at Abydos, which were used to celebrate the deified pharaoh after his death. The strong institution of kingship developed by the pharaohs is believed by some to have served to legitimize state control over the land, labour, and resources that were essential to the survival and growth of ancient Egyptian civilization. (8)

Major advances in architecture, art, and technology were made during the Old Kingdom, fueled by the increased agricultural productivity and resulting population, made possible by a well developed central administration. Some of ancient Egypt's crowning achievements, such as the Giza pyramids and Great Sphinx, are believed by some Egyptologists to have been constructed during the Old Kingdom. However, how such monumental works could have been achieved by a Bronze Age culture leave many, including some engineers and modern stone masons to question this. For example, one of the great proponents of the concept that ancient machining technology was present in ancient Egypt is the British born engineer and master machinist Christopher Dunn, whose books *The Giza Power Plant: Technologies of Ancient Egypt* and *Lost Technologies Of Ancient Egypt: Advanced Engineering In The Temples Of The Pharaohs* are master works on this subject.

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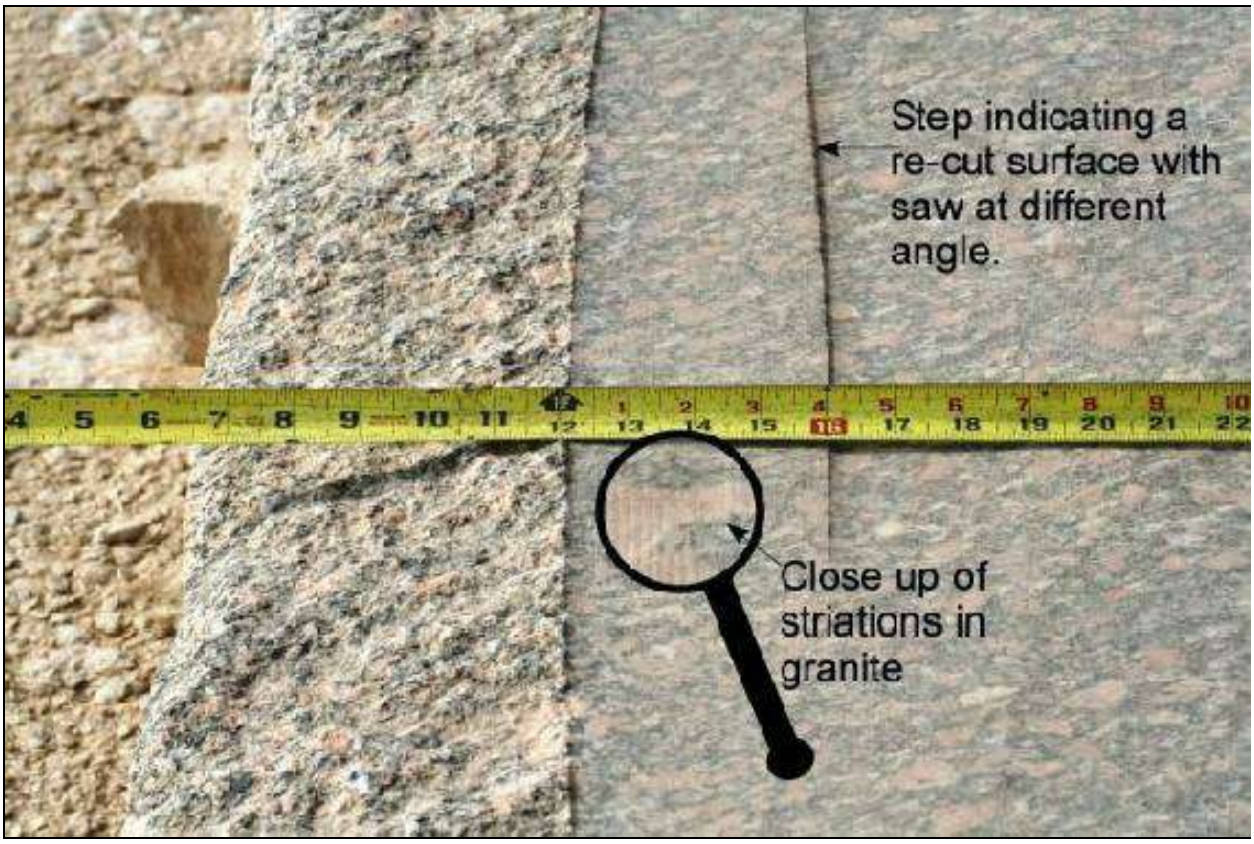

Photo of granite cut in Egypt from Christopher Dunn's research

Under the direction of the vizier (highest official to the king), state officials collected taxes, coordinated irrigation projects to improve crop yield, drafted peasants to work on construction projects, and established a justice system to maintain peace and order. Along with the rising importance of a central administration arose a new class of educated scribes and officials who were granted estates by the pharaoh in payment for their services. Pharaohs also made land grants to their mortuary cults and local temples, to ensure that these institutions had the resources to worship the pharaoh after his death. Scholars believe that five centuries of these practices slowly eroded the economic power of the pharaoh, and that the economy could no longer afford to support a large centralized administration. As the power of the pharaoh diminished, regional governors called nomarchs began to challenge the supremacy of the pharaoh. This, coupled with severe droughts between 2200 and 2150 BC, (9) is assumed to have caused the country to enter the 140 year period of famine and strife known as the First Intermediate Period.

After Egypt's central government collapsed at the end of the Old Kingdom,

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the administration could no longer support or stabilize the country's economy. Regional governors could not rely on the king for help in times of crisis, and the ensuing food shortages and political disputes escalated into famines and small scale civil wars. Yet despite difficult problems, local leaders, owing no tribute to the pharaoh, used their new found independence to establish a thriving culture in the provinces. Once in control of their own resources, the provinces became economically richer, which was demonstrated by larger and better burials among all social classes. Free from their loyalties to the pharaoh, local rulers began competing with each other for territorial control and political power. By 2160 BC, rulers in Herakleopolis controlled Lower Egypt in the north, while a rival clan based in Thebes, the Intef family, took control of Upper Egypt in the south. As the Intefs grew in power and expanded their control northward, a clash between the two rival dynasties became inevitable. Around 2055 BC the northern Theban forces under Nebhepetre Mentuhotep II finally defeated the Herakleopolitan rulers, reuniting the Two Lands. They inaugurated a period of economic and cultural renaissance known as the Middle Kingdom.

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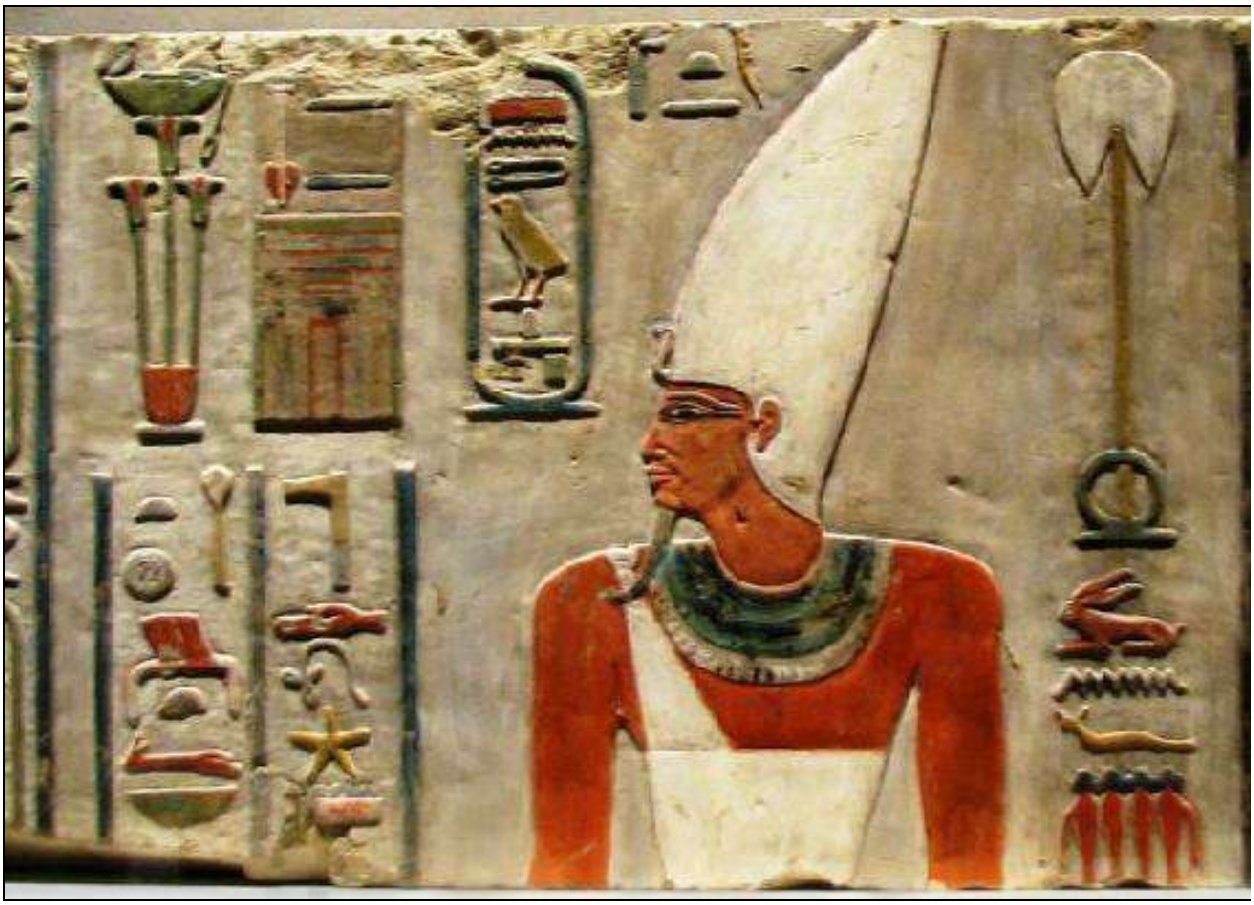

Relief panel depicting the ruler Nebhepetre Mentuhotep II

The pharaohs of the Middle Kingdom restored the country's prosperity and stability, thereby stimulating a resurgence of art, literature, and monumental building projects. Mentuhotep II and his Eleventh Dynasty successors ruled from Thebes, but the vizier Amenemhat I, upon assuming kingship at the beginning of the Twelfth Dynasty around 1985 BC, shifted the nation's capital to the city of Itjtawy, located in Faiyum. From Itjtawy, the pharaohs of the Twelfth Dynasty undertook a far sighted land reclamation and irrigation scheme to increase agricultural output in the region. Moreover, the military re-conquered territory in Nubia that was rich in quarries and gold mines, while laborers built a defensive structure in the Eastern Delta, called the "Walls-of-the-Ruler", to defend against foreign attack.

With the pharaohs' establishing military and political security and vast agricultural and mineral wealth, the nation's population, arts, and religion flourished. In contrast to elitist Old Kingdom attitudes towards the gods, the Middle Kingdom experienced an increase in expressions of personal piety

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and what could be called a democratization of the afterlife, in which all people possessed a soul and could be welcomed into the company of the gods after death. The last great ruler of the Middle Kingdom, Amenemhat III, allowed Semitic speaking Canaanite settlers from the Near East into the delta region to provide a sufficient labour force for his especially active mining and building campaigns. These ambitious building and mining activities, however, combined with severe Nile floods later in his reign, strained the economy and precipitated the slow decline into the Second Intermediate Period during the later Thirteenth and Fourteenth dynasties. During this decline, the Canaanite settlers began to seize control of the delta region, eventually coming to power in Egypt as the Hyksos.

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Stone bust of Amenemhat III

Around 1785 BC, as the power of the Middle Kingdom pharaohs weakened, the Hyksos had already settled in the Eastern Delta town of Avaris, seized control of Egypt, and forced the central government to retreat to Thebes. The pharaoh was treated as a vassal and expected to pay tribute. The Hyksos ("foreign rulers") retained Egyptian models of government and identified as pharaohs, thus integrating Egyptian elements into their culture. They and other Semitic invaders introduced new tools of warfare into Egypt, most notably the composite bow and the horse drawn chariot. After their retreat, the native Theban kings found themselves trapped between the Canaanite Hyksos ruling the north and the Hyksos' Nubian allies, the Kushites, to the south of Egypt. After years of vassalage, Thebes gathered enough strength to challenge the Hyksos in a conflict that lasted more than 30 years, until 1555 BC. The pharaohs Seqenenre Tao II and Kamose were ultimately able to defeat the Nubians to the south of Egypt, but failed to defeat the Hyksos. That task fell to Kamose's successor, Ahmose I, who successfully waged a series of campaigns that permanently eradicated the Hyksos' presence in Egypt. He established a new dynasty. In the New Kingdom that followed, the military became a central priority for the pharaohs seeking to expand Egypt's borders and attempting to gain mastery of the Near East.

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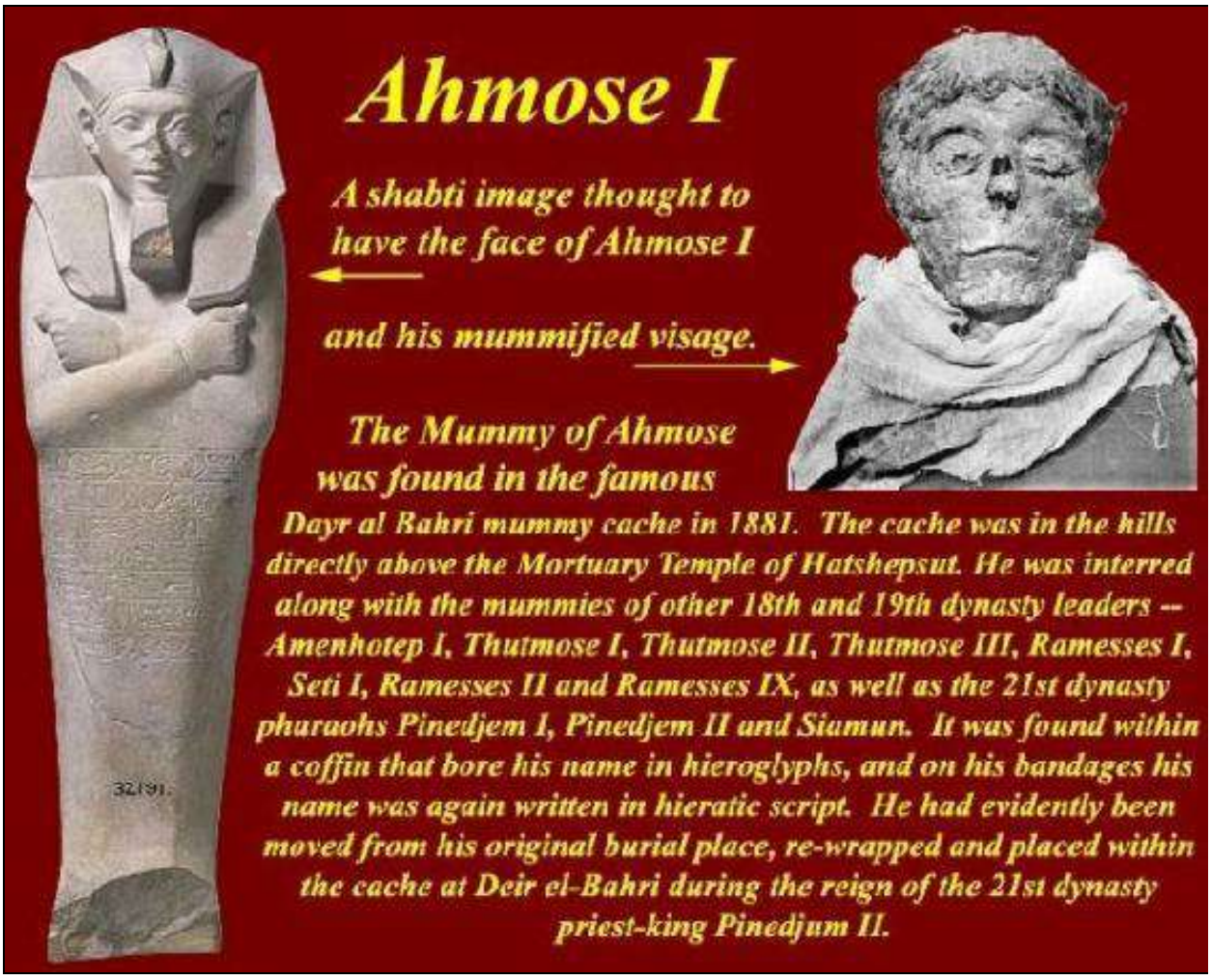
Ahmose I
A shabti image thought to have the face of Ahmose I
and his mummified visage.
The Mummy of Ahmose was found in the famous Dayr al Bahri mummy cache in 1881. The cache was in the hills directly above the Mortuary Temple of Hatshepsut. He was interred along with the mummies of other 18th and 19th dynasty leaders -- Amenhotep I, Thutmose I, Thutmose II, Thutmose III, Ramesses I, Seti I, Ramesses II and Ramesses IX, as well as the 21st dynasty pharaohs Pinedjem I, Pinedjem II and Siamun. It was found within a coffin that bore his name in hieroglyphs, and on his bandages his name was again written in hieratic script. He had evidently been moved from his original burial place, re-wrapped and placed within the cache at Deir el-Bahri during the reign of the 21st dynasty priest-king Pinedjum II.

The New Kingdom pharaohs established a period of unprecedented prosperity by securing their borders and strengthening diplomatic ties with their neighbours, including the Mitanni Empire (where Nefertiti came from), Assyria, and Canaan. Military campaigns waged under Tuthmosis I and his grandson Tuthmosis III extended the influence of the pharaohs to the largest empire Egypt had ever seen. Between their reigns, Hatshepsut, who was a female pharaoh generally promoted peace and restored trade routes lost during the Hyksos occupation, as well as expanding to new regions. When Tuthmosis III died in 1425 BC, Egypt had an empire extending from Niya in north west Syria to the fourth waterfall of the Nile in Nubia, cementing loyalties and opening access to critical imports such as bronze and wood.

The New Kingdom pharaohs began a large-scale building campaign to promote the god Amun, whose growing cult was based in Karnak. They also

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constructed monuments to glorify their own achievements, both real and imagined. The pharaoh Hatshepsut used such hyperbole and grandeur during her reign of almost twenty-two years. (10) Her reign was very successful, marked by an extended period of peace and wealth-building, trading expeditions to Punt (it is not known exactly where that is), restoration of foreign trade networks, and great building projects, including an elegant mortuary temple that rivaled the Greek architecture of a thousand years later, a colossal pair of obelisks, and a chapel at Karnak. Despite her achievements, Amenhotep II, the heir to Hatshepsut's nephew-stepson Tuthmosis III, sought to erase her legacy near the end of his father's reign and throughout his, touting many of her accomplishments as his. He also tried to change many established traditions that had developed over the centuries, which some suggest was a futile attempt to prevent other women from becoming pharaoh and to curb their influence in the kingdom.

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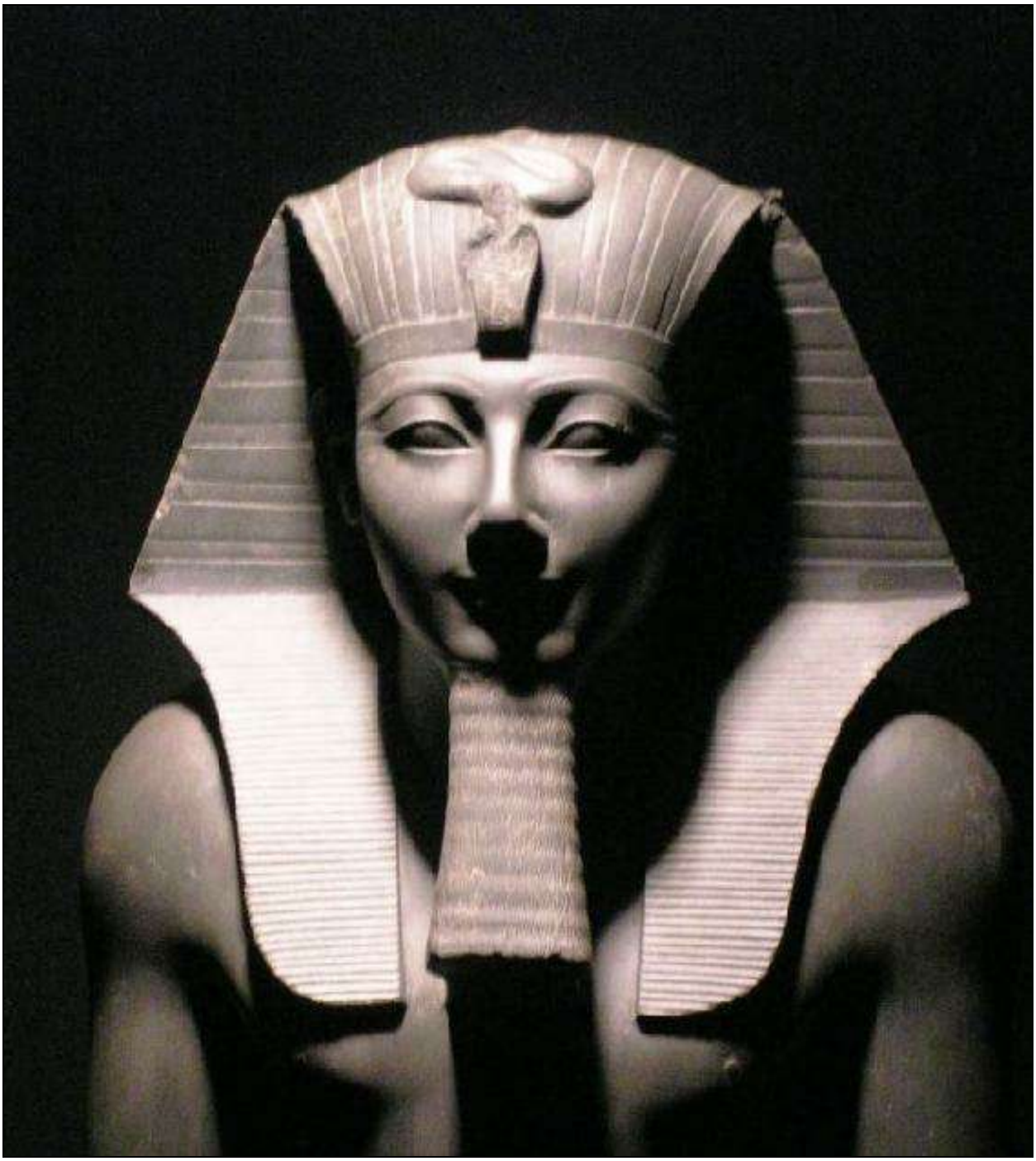

Sculpture representation of Hatshepsut wearing a false beard

Around 1350 BC, the stability of the New Kingdom seemed threatened further when Amenhotep IV ascended the throne and instituted a series of radical and chaotic reforms. Changing his name to Akhenaten, he touted the previous sun deity Aten as the supreme, suppressed the worship of most other deities, and attacked the power of the temple that had become dominated by

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the priests of Amun in Thebes, whom he saw as corrupt. Moving the capital to the new city of Akhetaten (modern-day Amarna), Akhenaten turned a deaf ear to events in the Near East (where the Hittites, Mitanni, and Assyrians were vying for control.) He was devoted to his new religion and artistic style. After his death, the cult of Aten was quickly abandoned; the priests of Amun soon regained power and returned the capital to Thebes. Under their influence the subsequent pharaohs Tutankhamun, Ay, and Horemheb worked to erase all mention of Akhenaten's heresy, now known as the Amarna Period. What is quite probable is that Tutankhamun, whose birth name was Tutankhaten, was used as a puppet pharaoh after Akhenaten’s death, and then was murdered once he no longer served useful.

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The unmistakable and enigmatic Akhenaten

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Akhenaten’s wife was the famous Nefertiti, said by some to have been the most beautiful woman in the world. During Akhenaten's reign (and perhaps after), Nefertiti enjoyed unprecedented power. By the twelfth year of his reign, there is evidence that she may have been elevated to the status of co-regent (11) which made her equal in status to the pharaoh. It is possible that Nefertiti is to be identified as the ruler named Neferneferuaten. Some theories believe that Nefertiti was still alive and held influence on the younger royals. If this is the case, that influence and presumably Nefertiti's own life would have ended by year 3 of Tutankhaten's reign (1331 BC). In that year, Tutankhaten changed his name to Tutankhamun. This was evidence of his return to the official worship of Amun, and his abandonment of Amarna to return the capital to Thebes. (12)

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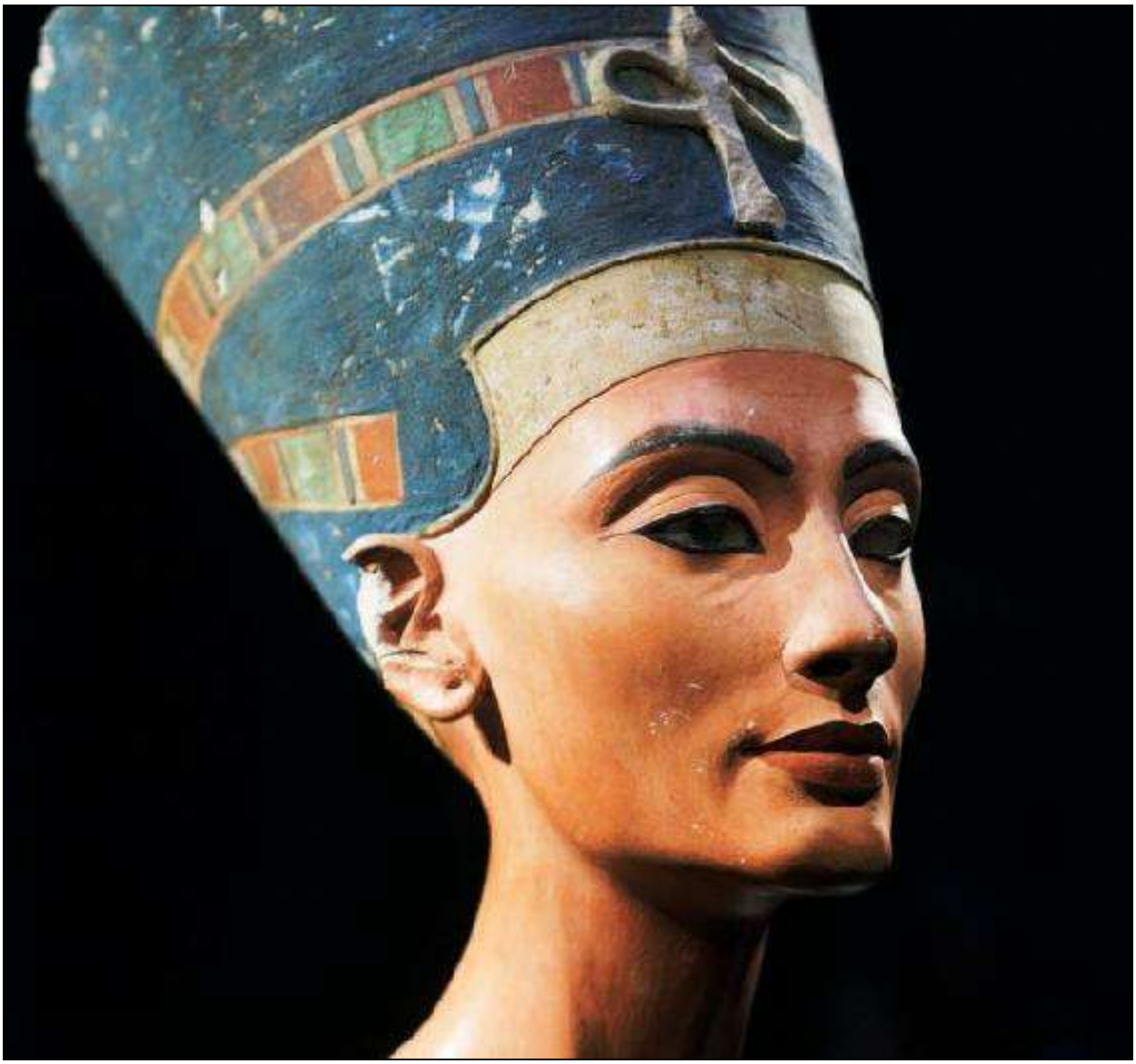

Famous bust of Nefertiti in the Neues Museum in Berlin, Germany

Around 1279 BC, Ramesses II, also known as Ramesses the Great ascended the throne, and went on to build more temples, erect more statues and obelisks, and sire more children than any other pharaoh in history. A bold military leader, Ramesses II led his army against the Hittites in the Battle of Kadesh (in modern Syria) and, after fighting to a stalemate, finally agreed to the first recorded peace treaty, around 1258 BC. With both the Egyptians and Hittite Empire proving unable to gain the upper hand over one another, and both powers also fearful of the expanding Middle Assyrian Empire, Egypt withdrew from much of the Near East. The Hittites were thus left to compete unsuccessfully with the powerful Assyrians and the newly

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arrived Phrygians.

Egypt's wealth, however, made it a tempting target for invasion, particularly by the Libyan Berbers to the west, and the Sea Peoples, a powerful confederation of largely Greek, Luwian and Phoenician/Caananite pirates from the Aegean. Initially, the military was able to repel these invasions, but Egypt eventually lost control of its remaining territories in southern Caanan, much of it falling to the Assyrians. The effects of external threats were exacerbated by internal problems such as corruption, tomb robbery, and civil unrest. After regaining their power, the high priests at the temple of Amun in Thebes accumulated vast tracts of land and wealth, and their expanded power splintered the country during the Third Intermediate Period.

Phoenicians bringing gifts for the Persian King: Persepolis relief, 5th Century BC

Following the death of Ramesses XI in 1078 BC, Smendes assumed authority over the northern part of Egypt, ruling from the city of Tanis. The south was effectively controlled by the High Priests of Amun at Thebes, who recognized Smendes in name only. During this time, Berber tribes from what was later to be called Libya had been settling in the western delta, and the chieftains of these settlers began increasing their autonomy. Libyan princes took control of the delta under Shoshenq I in 945 BC, founding the so

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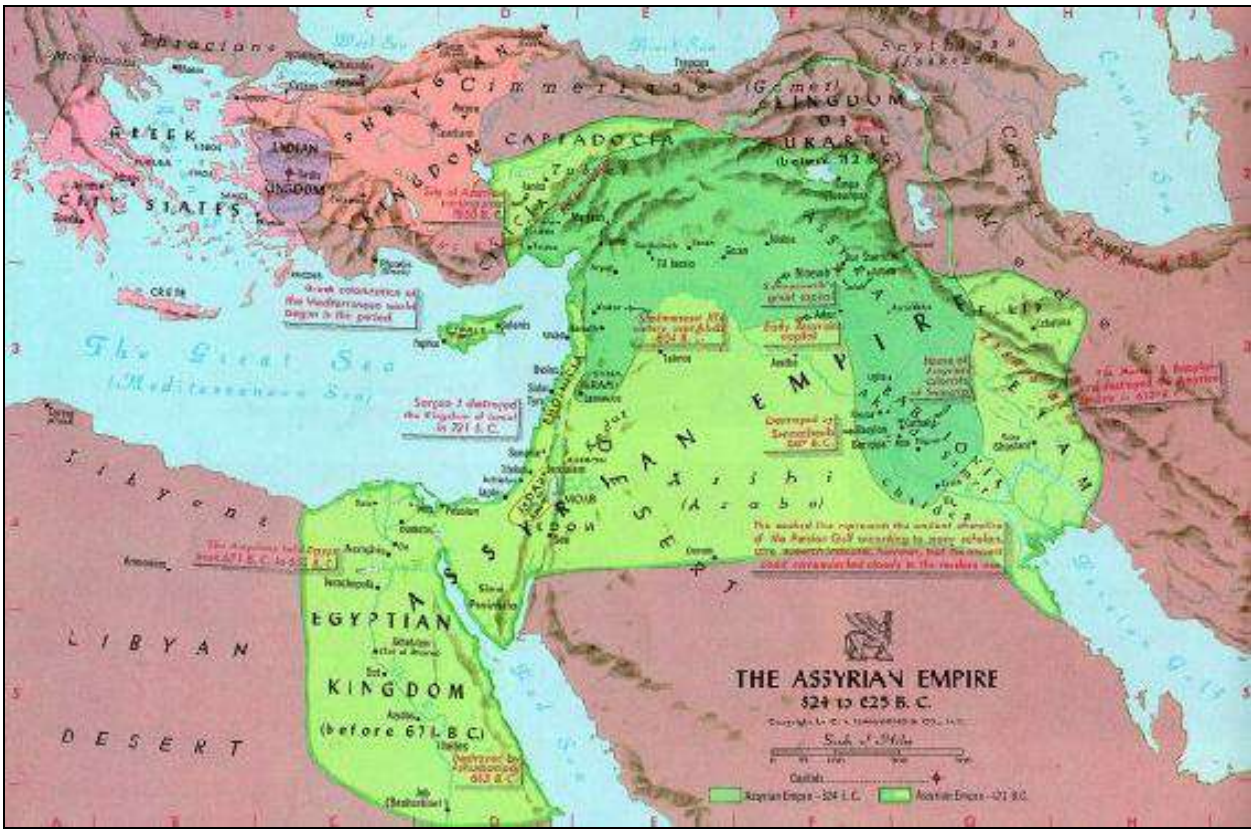
called Libyan Berber, or Bubastite, dynasty that ruled for some 200 years. Shoshenq also gained control of southern Egypt by placing his family members in important priestly positions.

In the mid ninth century BC, Egypt made a failed attempt to once more gain a foothold in Western Asia. Osorkon II of Egypt, along with a large alliance of nations and peoples, including; Israel, Hamath, Phoenicia/Canaan, the Arabs, Arameans, and neo Hittites among others, engaged in the Battle of Karkar against the powerful Assyrian king Shalmaneser III in 853 BC. However, this coalition of powers failed and the Assyrian Empire continued to dominate Western Asia.



Extent of the Assyrian Empire

Drawing on millennia of interaction (trade, acculturation, occupation, assimilation, and war) with Egypt, the Kushite king Piye left his Nubian capital of Napata and invaded Egypt around 727 BC. Piye easily seized control of Thebes and eventually the Nile Delta. He recorded the episode on his stela of victory. Piye set the stage for subsequent Twenty fifth dynasty pharaohs, (13) such as Taharqa, to reunite the "Two Lands" of Northern and Southern Egypt. The Nile valley empire was as large as it had

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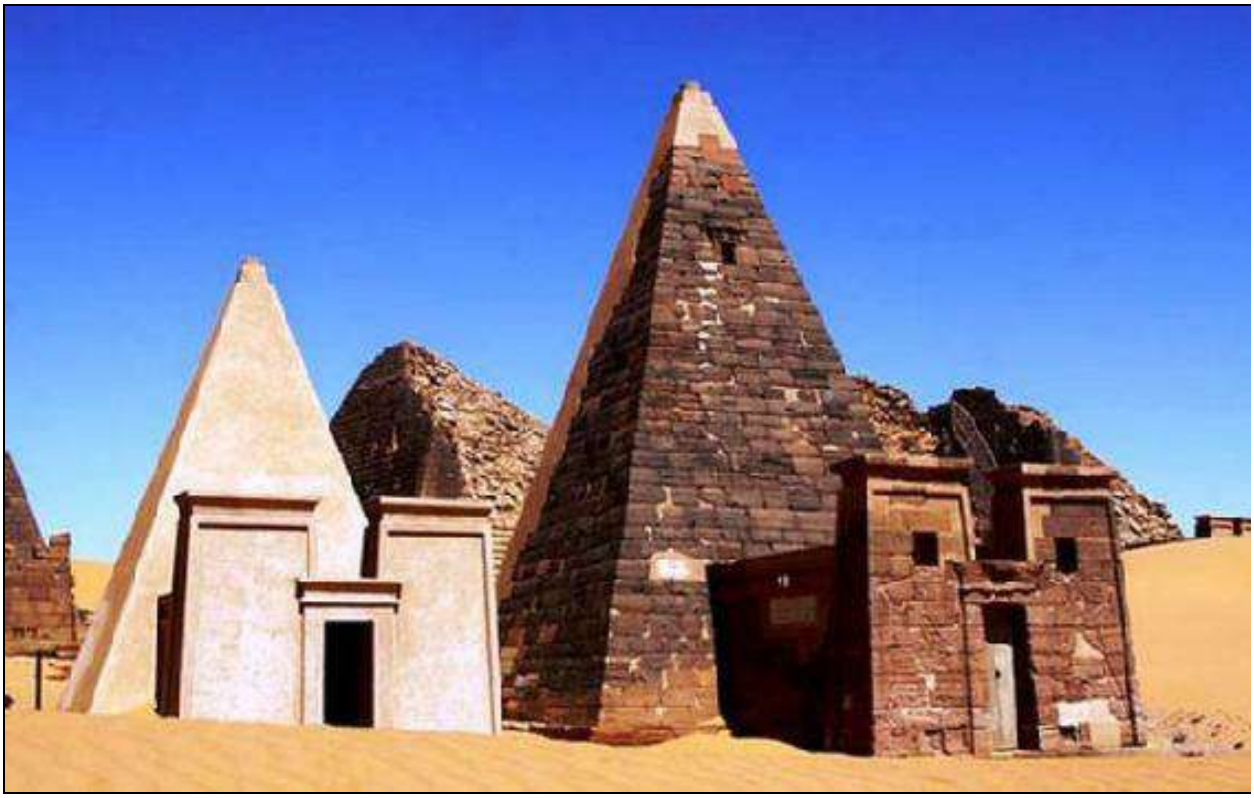
been since the New Kingdom.

The Twenty fifth dynasty ushered in a renaissance period for ancient Egypt. Religion, the arts, and architecture were restored to their glorious Old, Middle, and New Kingdom forms. Pharaohs, such as Taharqa, built or restored temples and monuments throughout the Nile valley, including at Memphis, Karnak, Kawa and Jebel Barkal. It was during the Twenty fifth dynasty that there was the first widespread construction of pyramids (many in modern Sudan) in the Nile Valley since the Middle Kingdom. (14)



Nubian pyramids at Meroe Sudan

From the 10th century BC onwards, Assyria fought for control of the southern Levant. Frequently, cities and kingdoms of this area appealed to Egypt for aide in their struggles against the powerful Assyrian army. Taharqa enjoyed some initial success in his attempts to regain a foothold in the Near East. He aided the Judean King Hezekiah when Hezekiah and Jerusalem was besieged by the Assyrian king, Sennacherib. Scholars disagree on the primary reason for Assyria's abandonment of their siege on Jerusalem. Reasons for the withdrawal range from conflict with the Egyptian/Kushite army to divine intervention to surrender to disease. (15) Henry Aubin argues that the

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Kushite/Egyptian army saved Jerusalem from the Assyrians and prevented the Assyrians from returning to capture Jerusalem for the remainder of Sennacherib's life (20 years).

With no permanent plans for conquest, the Assyrians left control of Egypt to a series of vassals who became known as the Saite kings of the Twenty sixth Dynasty. By 653 BC, the Saite king Psamtik I (taking advantage of the fact that Assyria was involved in a fierce war conquering Elam and that few Assyrian troops were stationed in Egypt) was able to free Egypt relatively peacefully from Assyrian vassalage with the help of Lydian and Greek mercenaries, the latter of whom were recruited to form Egypt's first navy. Psamtik and his successors however were careful to maintain peaceful relations with Assyria. Greek influence expanded greatly as the city of Naukratis became the home of Greeks in the Nile delta.

The new Saite kings, based in the new capital of Sais, in the western Nile Delta witnessed a brief but spirited resurgence in the economy and culture, but in 525 BC, the powerful Persians, led by Cambyses II, began their conquest of Egypt, eventually capturing the pharaoh Psamtik III at the battle of Pelusium. Cambyses II then assumed the formal title of pharaoh, but ruled Egypt from his home of Susa in Persia (modern Iran), leaving Egypt under the control of a satrapy (Persian governor.) A few temporarily successful revolts against the Persians marked the fifth century BC, but Egypt was never able to permanently overthrow the Persians.

Following its annexation by Persia, Egypt was joined with Cyprus and Phoenicia (modern Lebanon) in the sixth satrapy of the Achaemenid Persian Empire. This first period of Persian rule over Egypt, also known as the Twenty seventh dynasty, ended in 402 BC, and from 380 to 343 BC the Thirtieth dynasty ruled as the last native royal house of dynastic Egypt, which ended with the kingship of Nectanebo II. A brief restoration of Persian rule, sometimes known as the Thirty-first Dynasty, began in 343 BC, but shortly after, in 332 BC, the Persian ruler Mazaces handed Egypt over to the Macedonian ruler Alexander the Great without a fight. (15)

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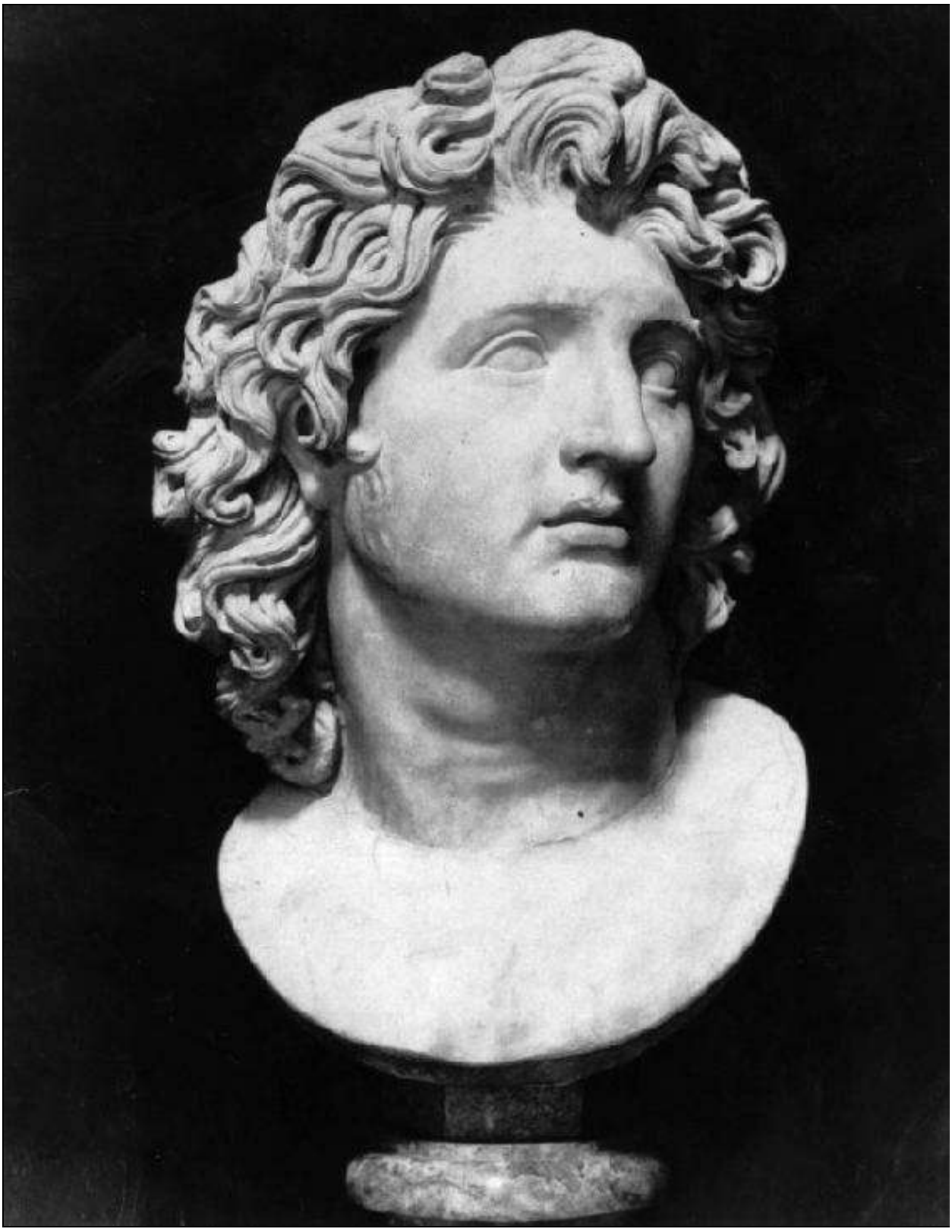

Classic presumably marble bust of Alexander the Great

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In 332 BC, Alexander the Great conquered Egypt with little resistance from the Persians and was welcomed by the Egyptians as a deliverer. The administration established by Alexander's successors, the Macedonian Ptolemaic dynasty, was based on an Egyptian model and based in the new capital city of Alexandria. The city showcased the power and prestige of Hellenistic rule, and became a seat of learning and culture, centered at the famous Library of Alexandria. The Lighthouse of Alexandria lit the way for the many ships that kept trade flowing through the city, as the Ptolemies made commerce and revenue-generating enterprises, such as papyrus manufacturing, their top priority.

Hellenistic culture did not supplant native Egyptian culture, as the Ptolemies supported time honored traditions in an effort to secure the loyalty of the populace. They built new temples in Egyptian style, supported traditional cults, and portrayed themselves as pharaohs. Some traditions merged, as Greek and Egyptian gods were melded into composite deities, such as Serapis, and classical Greek forms of sculpture influenced traditional Egyptian motifs. Despite their efforts to appease the Egyptians, the Ptolemies were challenged by native rebellion, bitter family rivalries, and the powerful mob of Alexandria that formed after the death of Ptolemy IV. In addition, as Rome relied more heavily on imports of grain from Egypt, the Romans took great interest in the political situation in the country. Continued Egyptian revolts, ambitious politicians, and powerful Syria opponents from the Near East made this situation unstable, leading Rome to send forces to secure the country as a province of its empire.

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Egypt became a province of the Roman Empire in 30 BC, following the defeat of Marc Antony and Ptolemaic Queen Cleopatra VII by Octavian (later Emperor Augustus) in the Battle of Actium. The Romans relied heavily on grain shipments from Egypt, and the Roman army, under the control of a prefect appointed by the Emperor, quelled rebellions, strictly enforced the collection of heavy taxes, and prevented attacks by bandits, which had become a notorious problem during the period. Although the Romans had a more hostile attitude than the Greeks towards the Egyptians, some traditions such as mummification and worship of the traditional gods continued. The art of mummy portraiture flourished, and some of the Roman emperors had themselves depicted as pharaohs, though not to the same extent that the Ptolemies had. The Roman rulers lived outside Egypt and did not perform the ceremonial functions of Egyptian kingship. Local administration became Roman in style and closed to native Egyptians.

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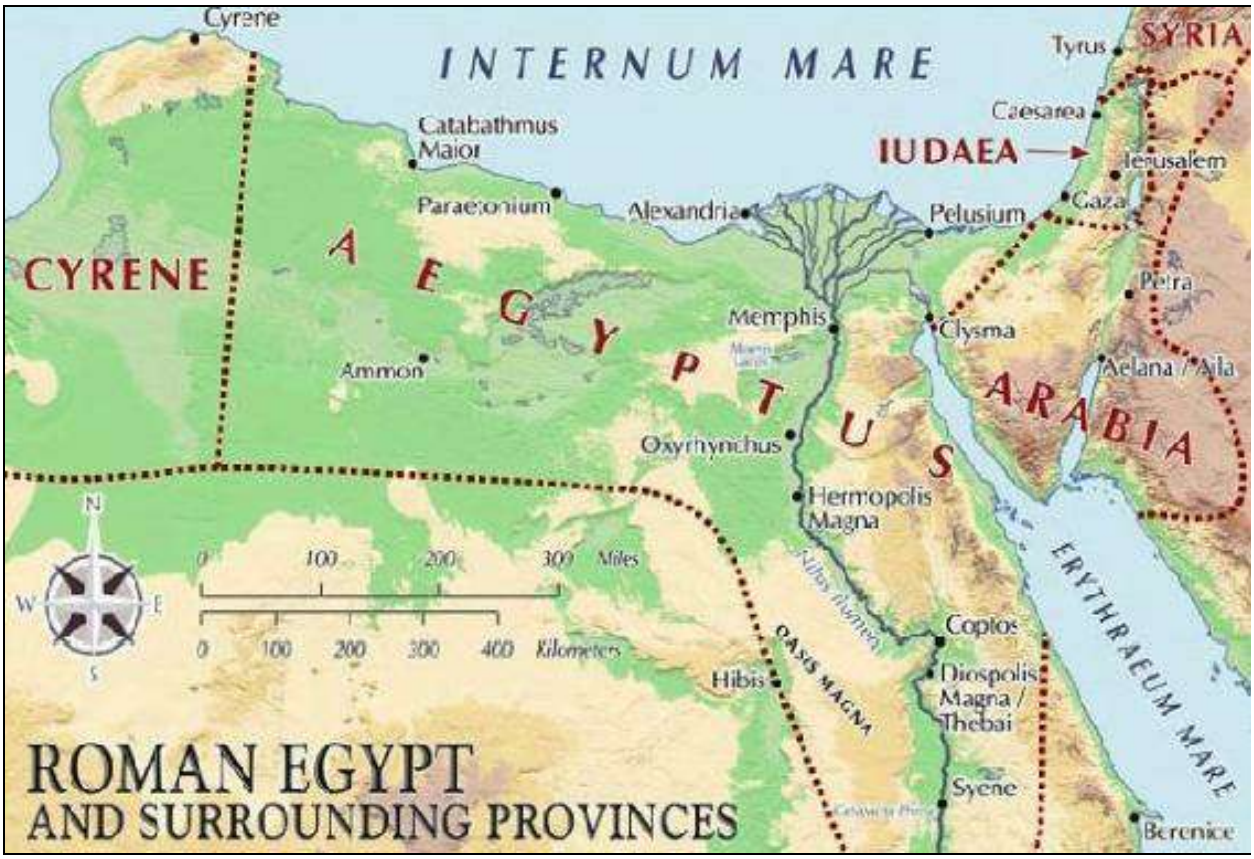

From the mid first century AD, Christianity took root in Egypt as it was seen as another cult that could be accepted. However, it was an uncompromising religion that sought to win converts from Egyptian religion and Greco-Roman religion and threatened the popular religious traditions. This led to persecution of converts to Christianity, culminating in the great purges of Diocletian starting in 303, but eventually Christianity won out. In 391 the Christian Emperor Theodosius introduced legislation that banned pagan rites and closed temples. (15) Alexandria became the scene of great anti-pagan riots with public and private religious imagery destroyed. As a consequence, Egypt's native religious culture was continually in decline. And although the native population certainly continued to speak their language, the ability to read hieroglyphic writing slowly disappeared as the role of the Egyptian temple priests and priestesses diminished. The temples themselves were sometimes converted to churches or abandoned to the desert.

In the fourth century AD, the Roman Empire split into two, and Egypt became part of the Eastern Empire, known to us as the Byzantine Empire. The Eastern Empire became increasingly "oriental" and "eastern" in style, as

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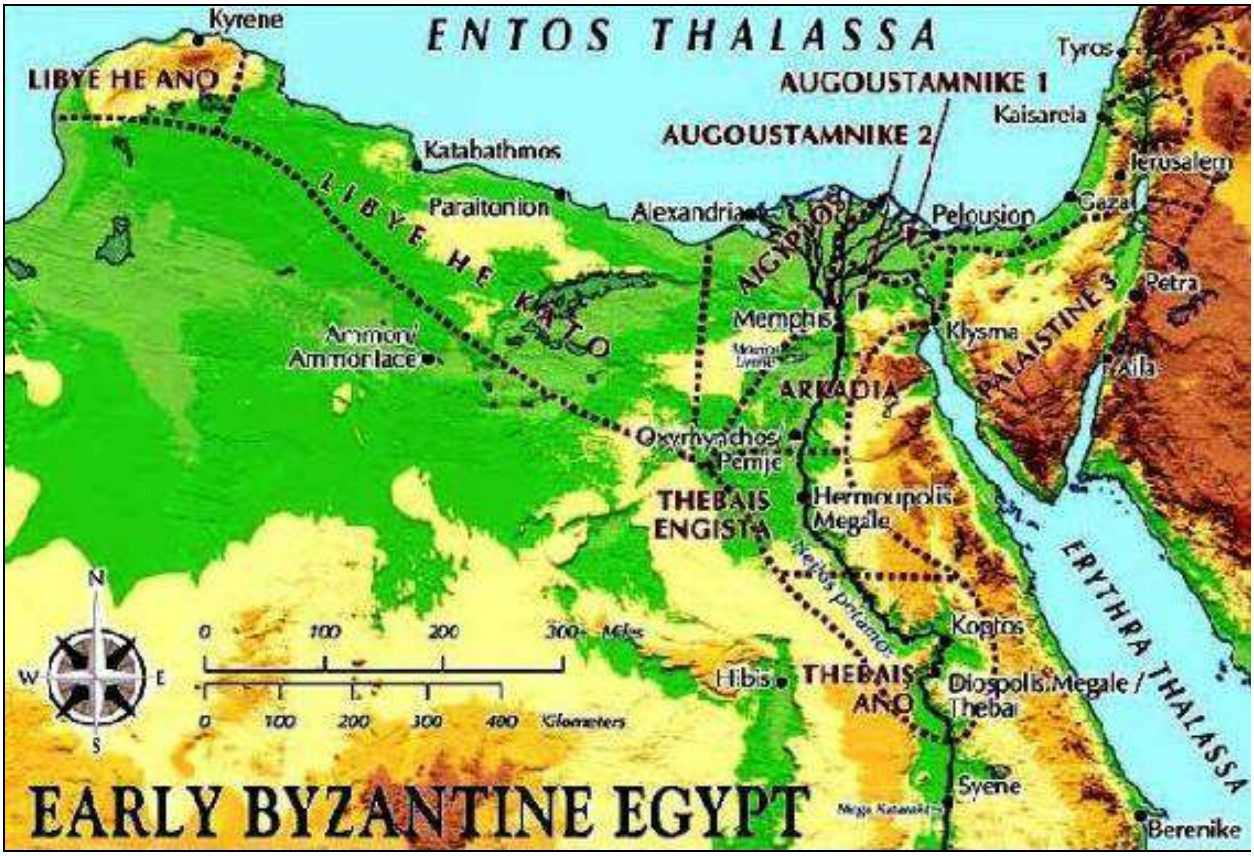
its links with the old Greco-Roman world faded. The Greek system of local government by citizens had now entirely disappeared.



An army of 4,000 Arabs led by Amr Ibn Al-Aas was sent by the Caliph Umar, successor to Muhammad, to spread Islamic rule to the west.
The Arabs crossed into Egypt from Palestine in December 639 AD, and advanced rapidly into the Nile Delta. The Imperial garrisons, exhausted by constant war with the Persians, retreated into the walled towns, where they successfully held out for a year or more. But the Arabs sent for reinforcements, and in April 641 they captured Alexandria. The Byzantines did assemble a fleet with the aim of recapturing Egypt, and won back Alexandria in 645, but the Muslims retook the city in 646, completing the Arab Muslim conquest of Egypt.

Local resistance by the native Egyptian Copts however, began to materialize shortly thereafter and would last until at least the ninth century. The Arabs imposed a special tax, known as Jizya, (a per capita tax levied on a section of an Islamic state's non-Muslim subjects on the Egyptians, who were by this time Coptic Christians. They acquired the status of dhimmis (non-

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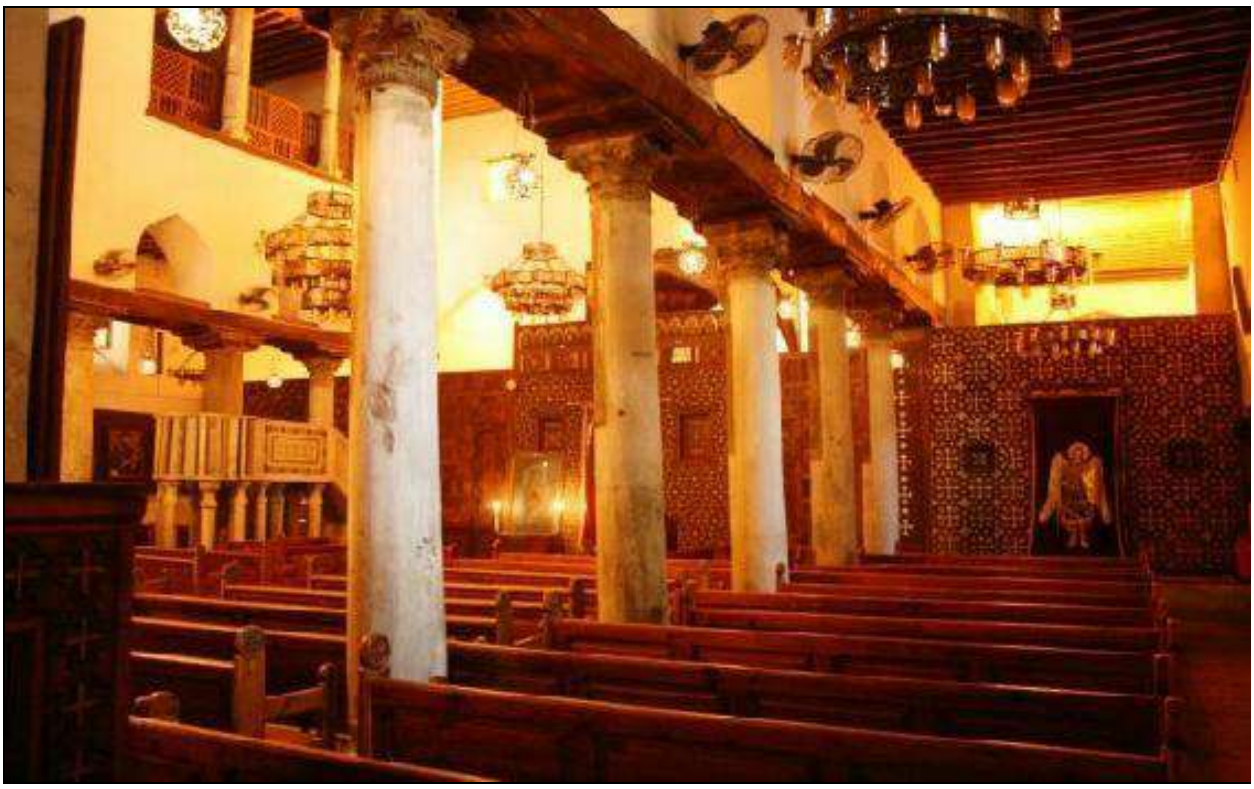
Muslim citizens of an Islamic state), and all native Egyptians were prohibited from joining the army. The Arabs in the seventh century used the term *quft* to describe the indigenous people of Egypt. Thus, Egyptians became known as Copts, and the non-Chalcedonian Egyptian Church became known as the Coptic Church. Native Egyptian identity and language survived among the Copts, who spoke the Coptic language, a direct descendant of the Demotic Egyptian (which itself was an evolution of Ancient Egyptian) spoken in the Roman era. Since the eighteenth century, Coptic has mostly been limited to liturgical use and today Coptic is extinct as a primary language. Copts still to this day espouse an Egyptian rather than Arab ethnic identity.



St. Barbara Coptic church in Old Cairo

As you can see from the history, Egypt has had a very tumultuous past. Taking into account the various dynastic, cultural and invasive upheavals it is no wonder that the various stone monuments were defaced, damaged and recycled over the course of Egypt's long history. And that is what makes the following photographs so intriguing and sad at the same time. Since most were taken about 100 years ago, you will see the sad state that these human

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monuments were in prior to restoration.

As stated earlier, we will begin in the south, in what is known as Upper Egypt. It is named this interestingly enough in relation to the direction of the life giving Nile River, which flows from south to north, unlike most other rivers of the world.

3/ Abu Simbel

The Abu Simbel temples are two massive rock temples in Nubia, southern Egypt. They are situated on the western bank of Lake Nasser, about 230 km southwest of Aswan (about 300 km by road). The complex is part of the UNESCO World Heritage Site known as the "Nubian Monuments," which run from Abu Simbel downriver to Philae (near Aswan) (16) which is also discussed in this book. The twin temples were originally carved out of the mountainside during the reign of pharaoh Ramesses II in the 13th century BC, as a lasting monument to himself and his queen Nefertari, to commemorate his alleged victory at the Battle of Kadesh, discussed earlier. However, the complex had to be relocated in its entirety in 1968, on an artificial hill made from a domed structure, high above the Aswan High Dam reservoir.

Construction of the temple complex started in approximately 1264 BC and lasted for about 20 years, until 1244 BC. Known as the "Temple of Ramesses, beloved by Amun" it was one of six rock temples erected in Nubia during the long reign of Ramesses II. Their purpose was to impress Egypt's southern neighbors, and also to reinforce the status of Egyptian religion in the region. Historians say that the design of Abu Simbel expresses a measure of ego and pride in Ramesses II. With the passage of time, the temples fell into disuse and eventually became covered by sand. Already in the 6th century BC, the sand covered the statues of the main temple up to their knees. They were forgotten until 1813, when Swiss orientalist Jean-Louis Burckhardt found the top frieze of the main temple. Burckhardt talked about his discovery with Italian explorer Giovanni Belzoni, who travelled to the site, but was unable to dig out an entry to the temple. Belzoni returned in 1817, this time succeeding in his attempt to enter the complex.

The salvage of the Abu Simbel temples began in 1964 by a multinational

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team of archeologists, engineers and skilled heavy equipment operators working together under the UNESCO banner; it cost some $40 million at the time. Between 1964 and 1968, the entire site was carefully cut into large blocks (up to 30 tons, averaging 20 tons), dismantled, lifted and reassembled in a new location 65 meters higher and 200 meters back from the river, in one of the greatest challenges of archaeological engineering in history. (17)

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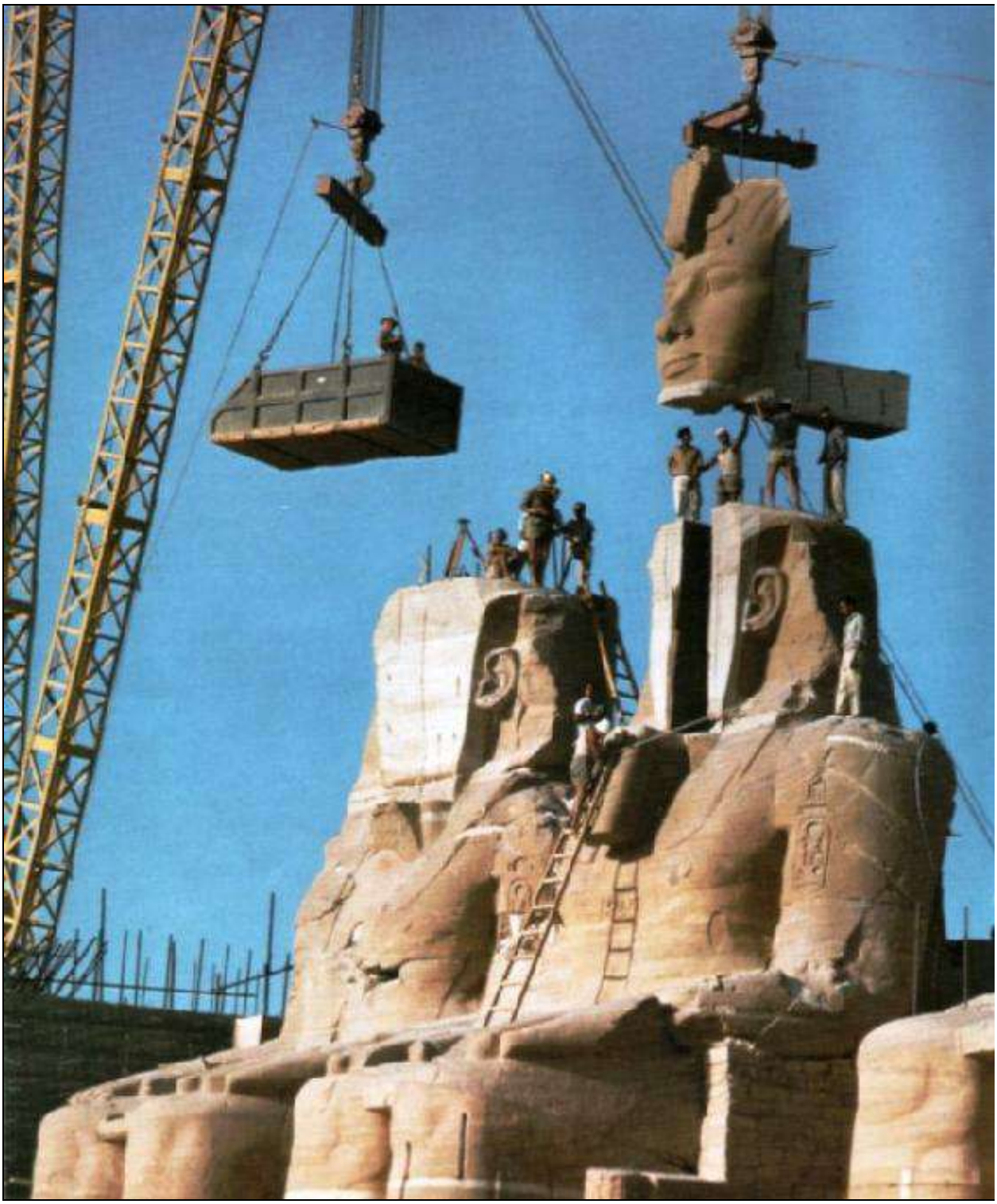

The daunting task of reassembling Abu Simbel

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Model of Abu Simbel before and after at the Nubian Museum in Aswan

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The Great Temple at Abu Simbel, which took about twenty years to build

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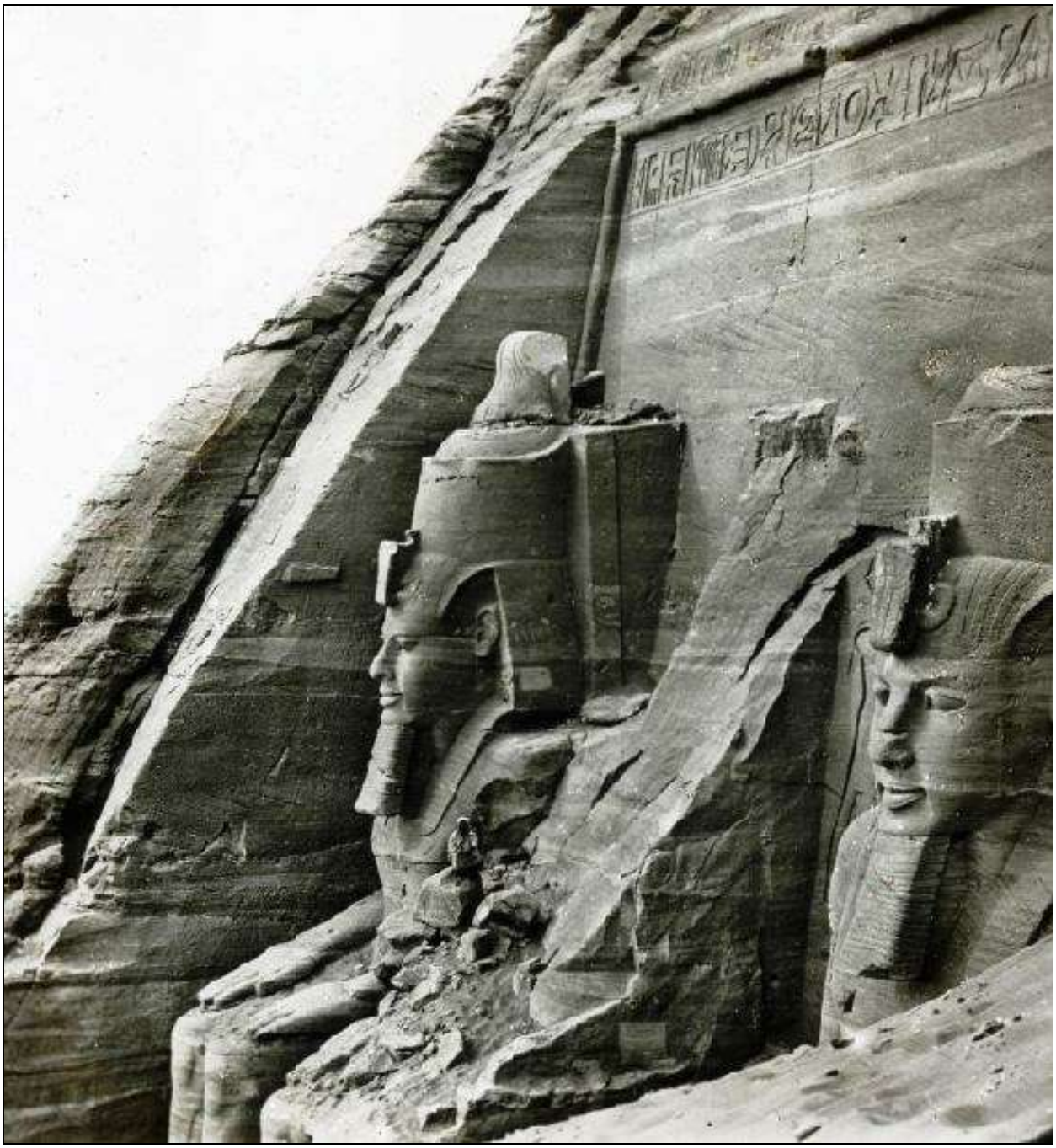

The statue to the left of the entrance was damaged in an earthquake

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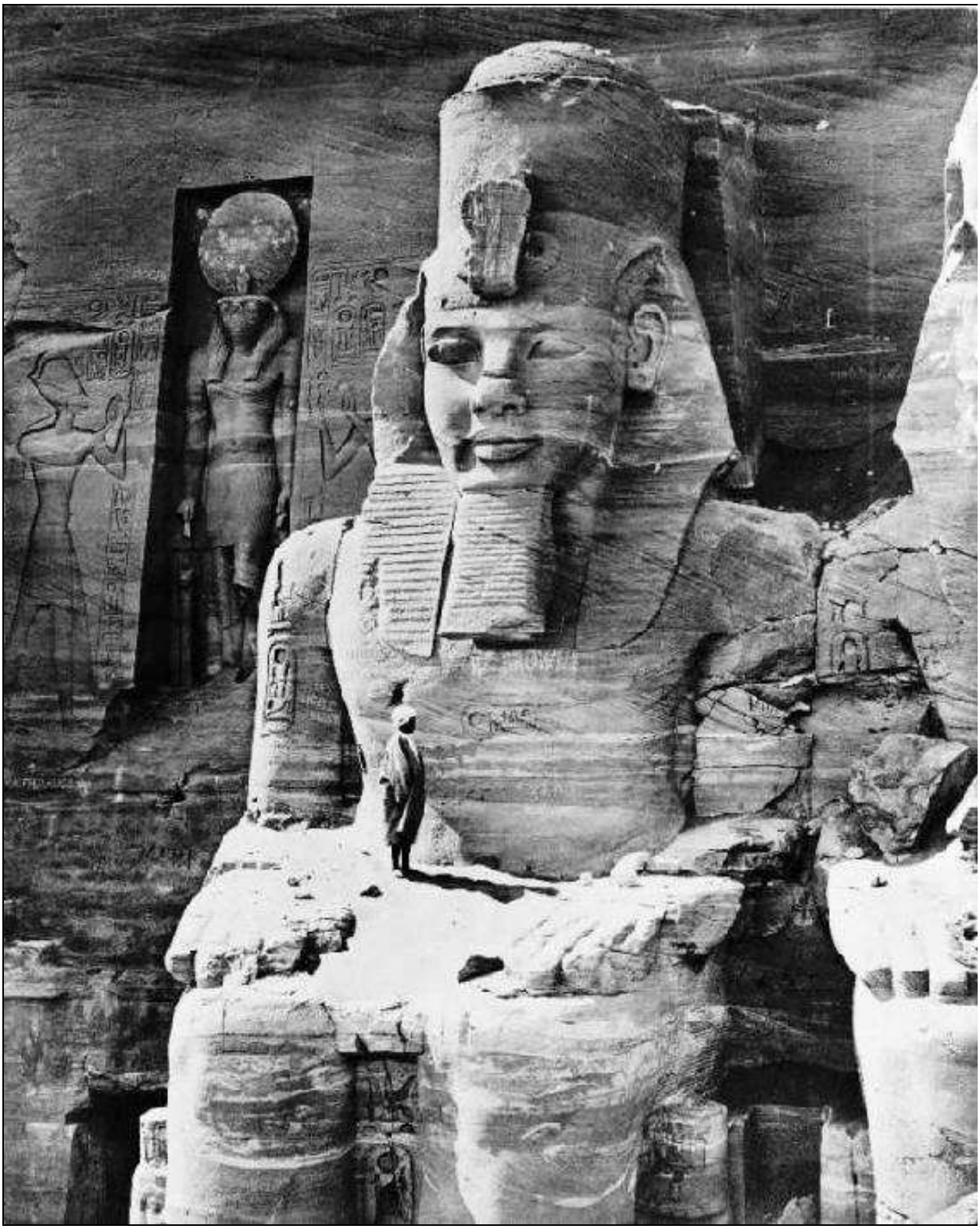

Human showing a sense of scale

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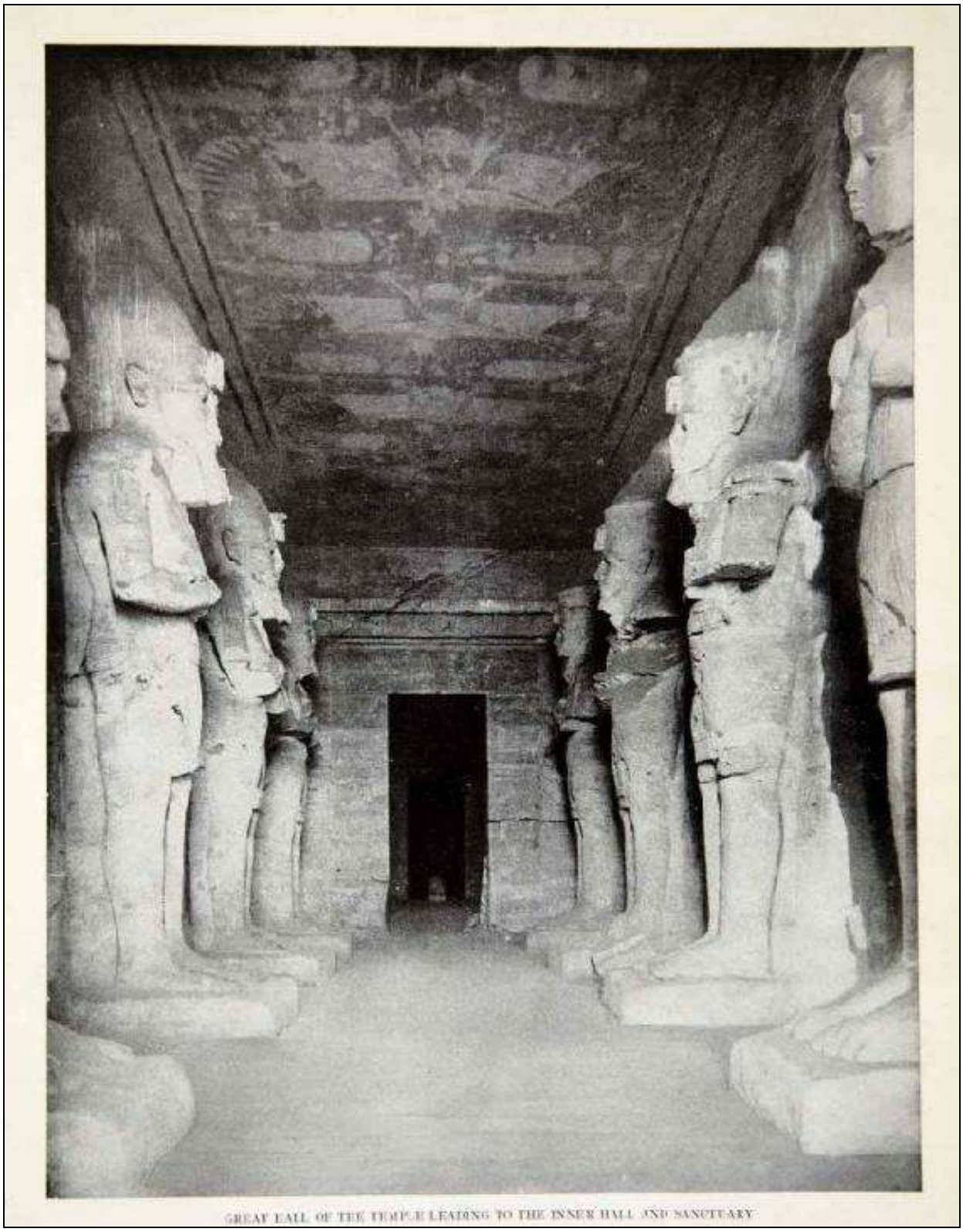

Eight huge pillars depicting the deified Ramses linked to the god Osiris

It is believed that the axis of the temple was positioned by the ancient

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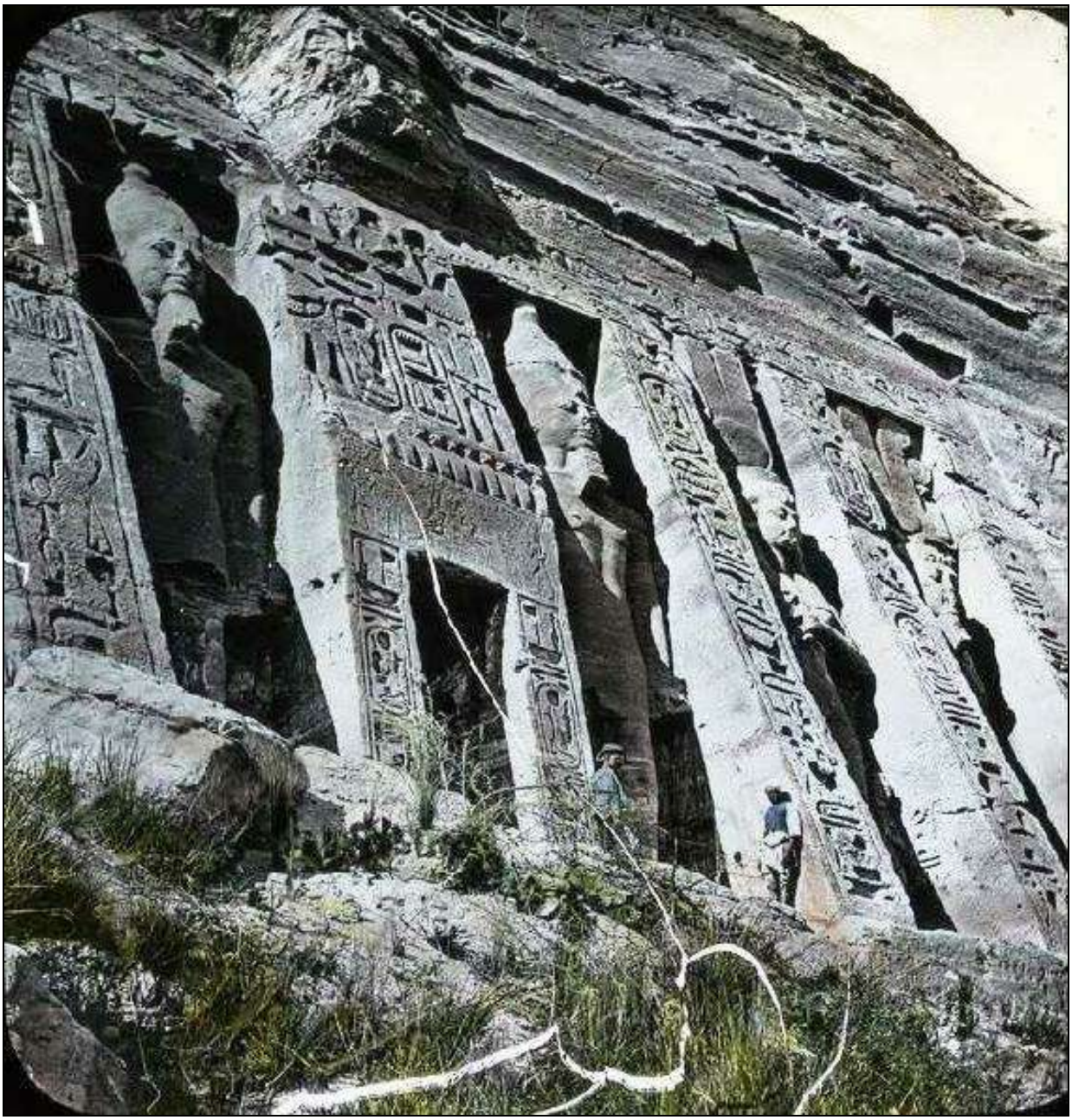
Egyptian architects in such a way that on October 22 and February 22, the rays of the sun would penetrate the sanctuary and illuminate the sculptures on the back wall, except for the statue of Ptah, the god connected with the Underworld, who always remained in the dark. People gather at Abu Simbel to witness this remarkable sight, on October 21 and February 21.



The temple of Hathor and Nefertari, also known as the Small Temple

The temple of Hathor and Nefertari, also known as the Small Temple, was built about one hundred meters northeast of the temple of pharaoh

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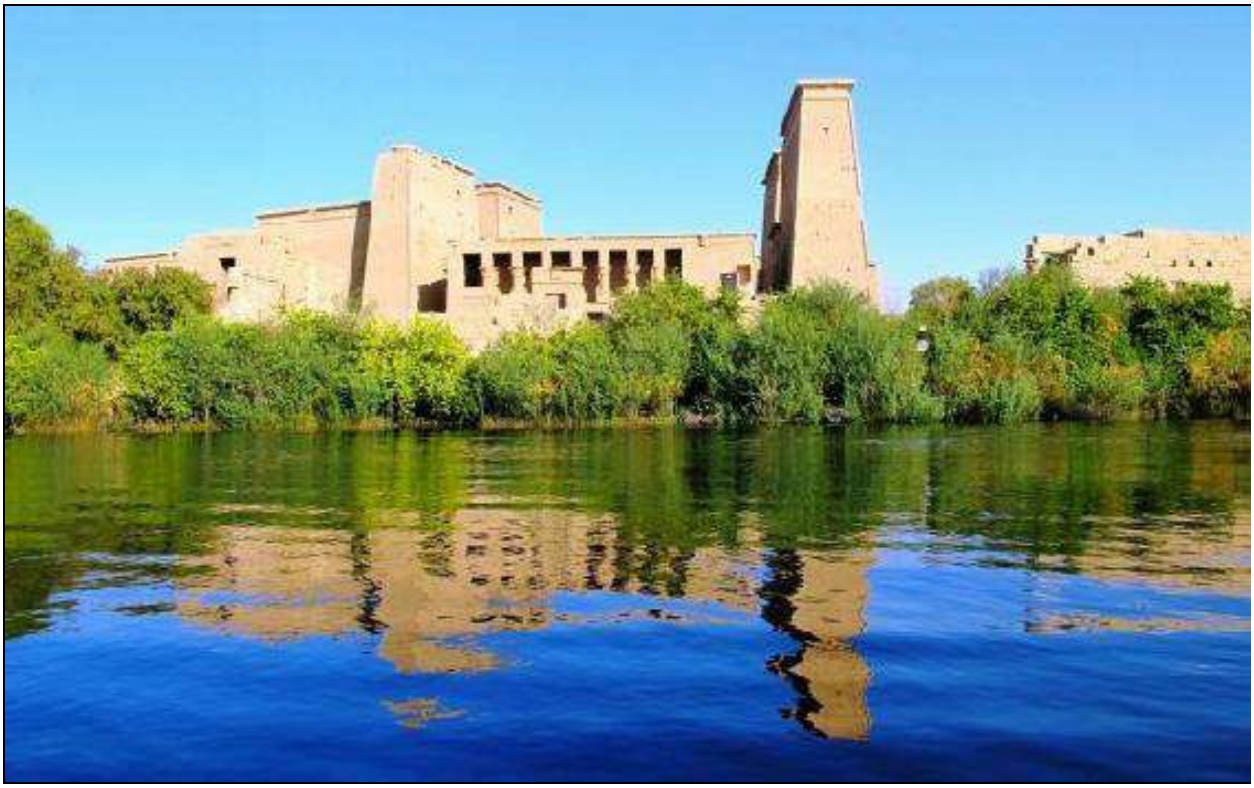
Ramesses II and was dedicated to the goddess Hathor and Ramesses II's chief consort, Nefertari. This was in fact the second time in ancient Egyptian history that a temple was dedicated to a queen. The first time, Akhenaten dedicated a temple to his great royal wife, Nefertiti. (18) The rock-cut facade is decorated with two groups of colossi that are separated by the large gateway. The statues, slightly more than ten meters high, are of the king and his queen. Remarkably, this is the only instance in Egyptian art that the statues of the king and his consort have equal size.

4/ Island Of Philae

Philae is an island in Lake Nasser. It was formerly an island in the First Cataract of the Nile River and the previous site of an Ancient Egyptian temple complex in southern Egypt. The complex was dismantled and relocated to nearby Agilkia Island during a UNESCO project started because of the construction of the Aswan Dam, after the site was partly flooded by the earlier Aswan Low Dam for half a century. (19)



Restored temples on a new island

Philae, being accounted one of the burial places of Osiris, was held in high

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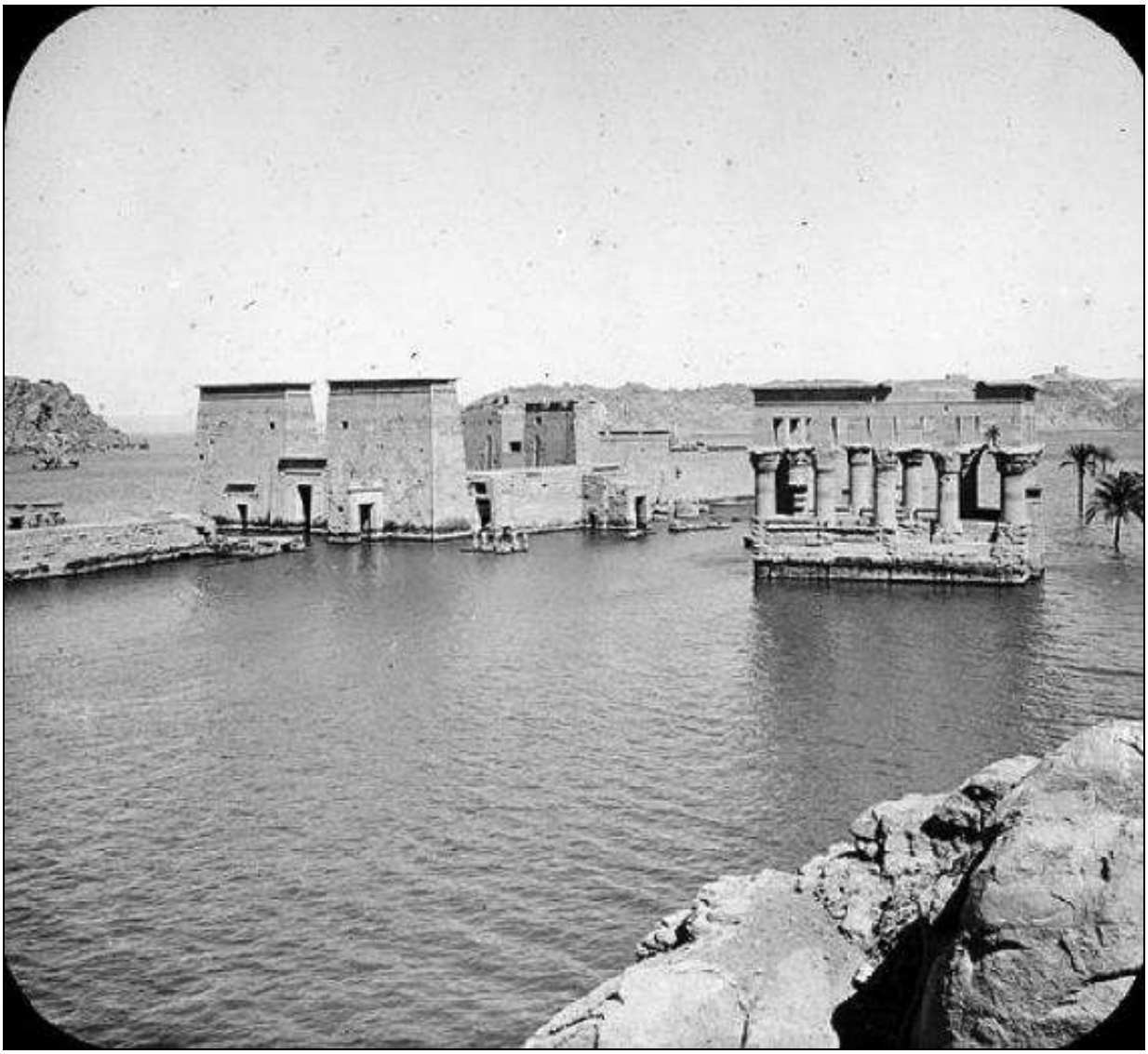
reverence both by the Egyptians to the north and the Nubians (often referred to as Ethiopians in Greek) to the south. It was deemed profane for any but priests to dwell there and was accordingly sequestered and denominated "the Unapproachable." It was reported too that neither birds flew over it nor fish approached its shores. (20)



Partially flooded temples prior to being moved

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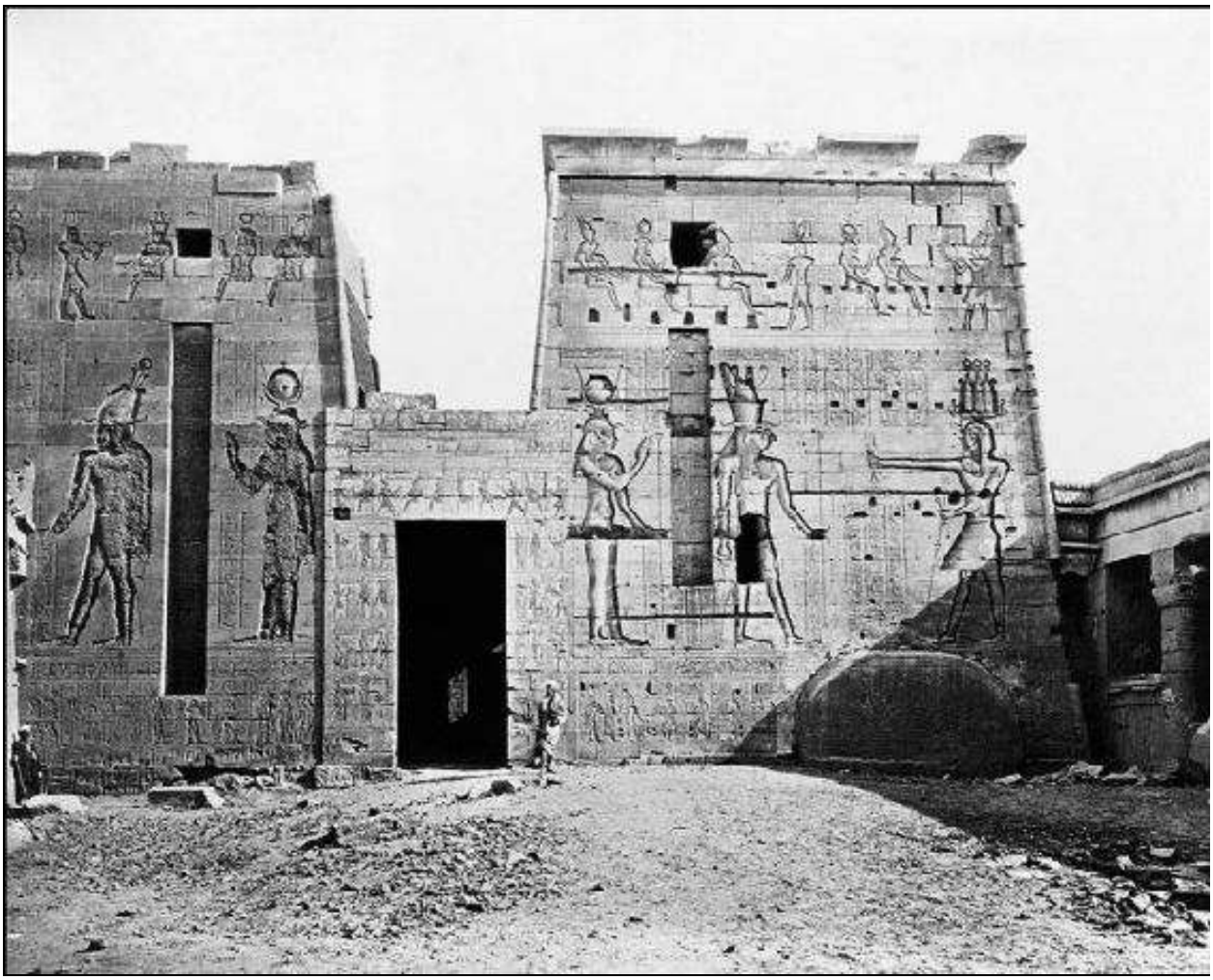

Entrance to the Temple of Isis; notice damage to some of the incised figures

The most ancient of the structures were the remains of a temple for Isis built in the reign of Nectanebo I during 380 to 362 BC, and was approached from the river through a double colonnade. Nekhtnebef is his nomen and he became the founding pharaoh of the thirtieth and last dynasty of native rulers when he deposed and killed Nefaarud II. Isis was the goddess to whom the initial buildings were dedicated. For the most part, the other ruins date from the Ptolemaic times, more especially with the reigns of Ptolemy Philadelphus, Ptolemy Epiphanes, and Ptolemy Philometor (282 to 145 BC), with many traces of Roman work in Philae dedicated to Ammon-Osiris.

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Some of the massive columns at Philae

As can be seen in the photo above, some of the capitals of the columns represented various forms and combinations of the palm branch, the doum palm branch, and the lotus flower. These, as well as the sculptures on the columns, the ceilings, and the walls were painted with the most vivid colors, which, owing to the dryness of the climate, have lost little of their original brilliance.

The ancient Egyptian name of the smaller of the original islands was *Philak*, or *boundary*. As their southern frontier, the pharaohs of Egypt kept a strong

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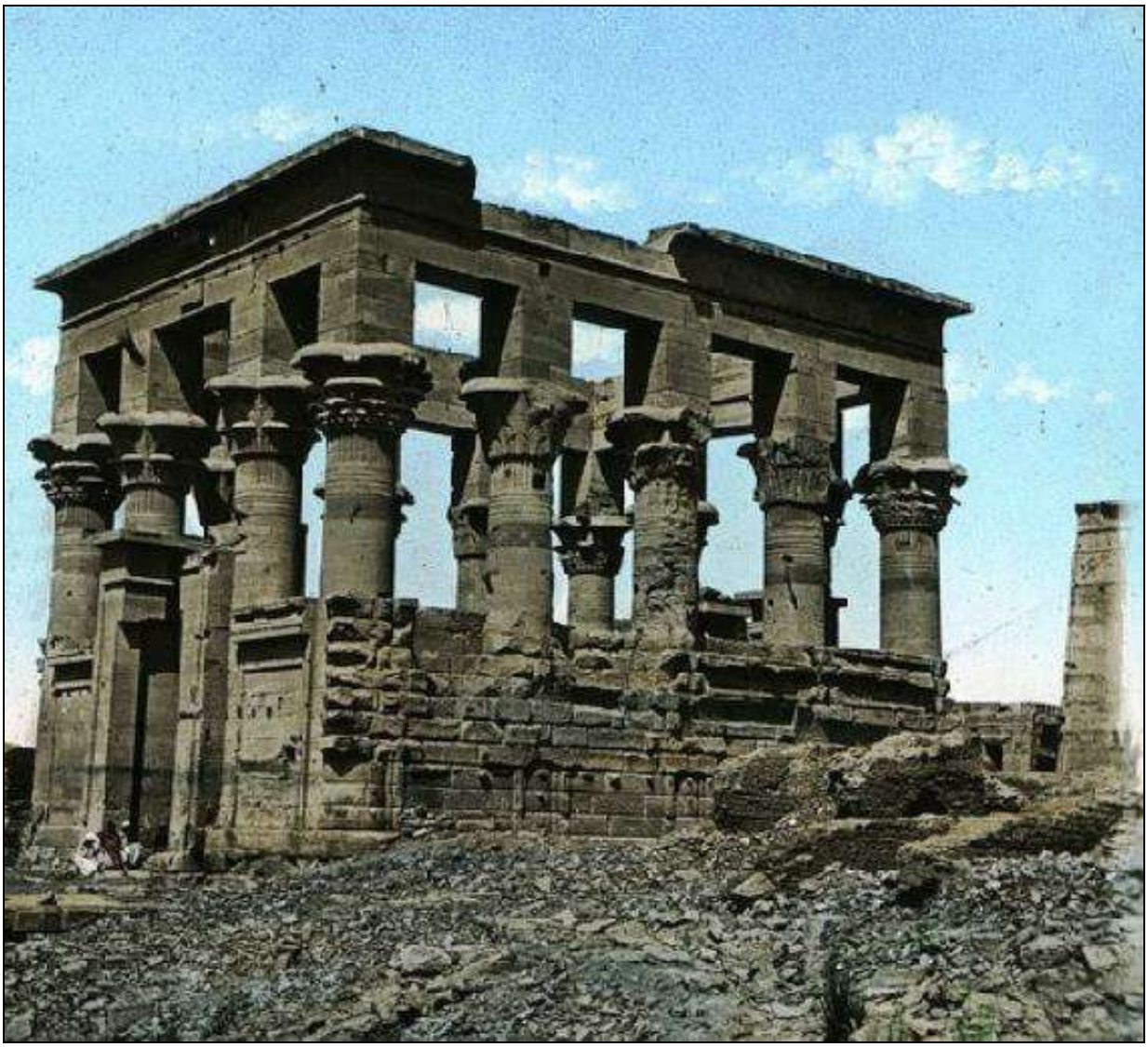
garrison there, and it was also barracks for Macedonian and Roman soldiers in their turn. The first temple structure, which was built by native pharaohs of the thirtieth dynasty, was the one for Hathor. The principal deity of the main island temple complex was Isis, but other temples and shrines were dedicated to other deities such as Hathor and Harendotes. The temple was closed down officially in the 6th century AD by the Byzantine emperor, Justinian (527 to 565 AD.) Philae was a seat of the Christian religion as well as of the ancient Egyptian faith.



Trajan’s Kiosk at Philae

The island of Philae attracted much attention in the 19th century. In the 1820s, Joseph Bonomi the Younger, a British

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Egyptologist and museum curator visited the island. So did Amelia Edwards, a British novelist in 1873–1874.

> *The approach by water is quite the most beautiful. Seen from the level of a small boat, the island, with its palms, its colonnades, its pylons, seems to rise out of the river like a mirage. Piled rocks frame it on either side, and the purple mountains close up the distance. As the boat glides nearer between glistening boulders, those sculptured towers rise higher and even higher against the sky. They show no sign of ruin or age. All looks solid, stately, perfect. One forgets for the moment that anything is changed. If a sound of antique chanting were to be borne along the quiet air–if a procession of white-robed priests bearing aloft the veiled ark of the God, were to come sweeping round between the palms and pylons–we should not think it strange.*

Philae when it was flooded by the first Aswan dam in 1906

In 1902, the Aswan Low Dam was completed on the Nile River by the British. This threatened many ancient landmarks, including the temple complex of Philae, with being submerged. The dam was heightened twice, from 1907 to 1912 and from 1929 to 1934, and the island of Philae was nearly always flooded. In fact, the complex was not underwater only when

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the dam's sluices were open, from July to October. It was postulated that the temples be relocated, piece by piece, to nearby islands, such as Bigeh or Elephantine. However, the temples' foundations and other architectural supporting structures were strengthened instead. Although the buildings were physically secure, the island's attractive vegetation and the colors of the temples' reliefs were washed away. Also, the bricks of the Philae temples soon became encrusted with silt and other debris carried by the Nile.

Philae prior to dam inundation

In 1960 UNESCO started a project to try to save the buildings on the island from the destructive effect of the ever increasing waters of the Nile. The

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temples had been practically intact since the ancient days, but with each inundation the situation worsened and in the sixties the island was submerged up to a third of the buildings all year round. First of all a large coffer dam was built, constructed of two rows of steel plates between which a million cubic meters of sand was tipped. Any water that seeped through was pumped away. Next the monuments were cleaned and measured, by using photogrammetry, a method that enables the exact reconstruction of the original size of the building blocks that were used by the ancients. Then every building was dismantled into about 40,000 units, and then transported to the nearby Island of Agilkia, situated on higher ground some 500 metres (1,600 ft) away.

5/ Temple Of Edfu

The Temple of Edfu is located on the west bank of the Nile in the city of Edfu which was known in Greco-Roman times as Apollonopolis Magna, after the chief god Horus-Apollo. (21) It is one of the best preserved temples in Egypt.

The Temple of Edfu as it appears today

Edfu was one of several temples built during the Ptolemaic period,

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including Dendera, Esna, Kom Ombo and Philae. Its size reflects the relative prosperity of the time. The present temple, which was begun on 23 August 237 BC, initially consisted of a pillared hall, two transverse halls, and a barque sanctuary surrounded by chapels. (22) The building was started during the reign of Ptolemy III and completed in 57 BCE under Ptolemy XII. It was built on the site of an earlier, smaller temple also dedicated to Horus, although the previous structure was oriented east-west rather than north-south as in the present site.

Vintage photo of Edfu about 100 years ago

The temple of Edfu fell into disuse as a religious monument following Theodosius I's edict banning non-Christian worship within the Roman Empire in 391 AD. As elsewhere, many of the temple's carved reliefs were razed by followers of the Christian faith which came to dominate Egypt. The blackened ceiling of the hypostyle hall, visible today, is believed to be the result of arson intended to destroy religious imagery that was then considered pagan.

Over the centuries, the temple became buried to a depth of 12 metres (39 ft)

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beneath drifting desert sand and layers of river silt deposited by the Nile. Local inhabitants built homes directly over the former temple grounds. Only the upper reaches of the temple pylons were visible by 1798, when the temple was identified by a French expedition. In 1860 Auguste Mariette, a French Egyptologist, began the work of freeing Edfu temple from the sands.

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Detail of massive columns at Edfu

The temple of Edfu is the largest temple dedicated to Horus and Hathor of Dendera. It was the center of several festivals sacred to Horus. Each year, *"Hathor travelled south from her temple at Dendera to visit Horus at Edfu, and this event marking their sacred marriage was the occasion of a great festival and pilgrimage."* (23)

6/ Luxor

Though most of the great ancient works of the Egyptians, such as the Giza Plateau are on the western side of the Nile River, Luxor and Karnak, two of the most massive and intriguing sites, are on the east side. Luxor was the ancient city of Thebes, the great capital of Egypt during the New Kingdom, and the glorious city of the god Amon-Ra. The city was regarded in the Ancient Egyptian texts as *w3s.t* (approximate pronunciation: "Waset"), which meant "city of the sceptre" and also as *t3 ip3t* (conventionally pronounced as "ta ipet" and meaning "the shrine") and then, in a later period, the Greeks called it Thebai and the Romans after them Thebae.

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Modern view of the entrance to Luxor Temple

The Luxor temple was built with sandstone from the Gebel el-Silsila area, which is located in south western Egypt. This sandstone from the Gebel el-Silsila region is referred to as Nubian Sandstone. This sandstone was used for the construction for monuments in Upper Egypt as well as in the course of past and current restoration works. (24) The importance of the city started as early as the 11th Dynasty, when the town grew into a thriving city, renowned for its high social status and luxury (it is from the word luxor that we get luxury,) but also as a center for wisdom, art, religious and political supremacy. (25) Montuhotep II who united Egypt after the troubles of the first intermediate period brought stability to the lands as the city grew in stature.

Early view of Luxor Temple from the air

The pharaohs of the New Kingdom in their expeditions to Kush, in today's northern Sudan, and to the lands of Canaan, Phoenicia and Syria saw the city

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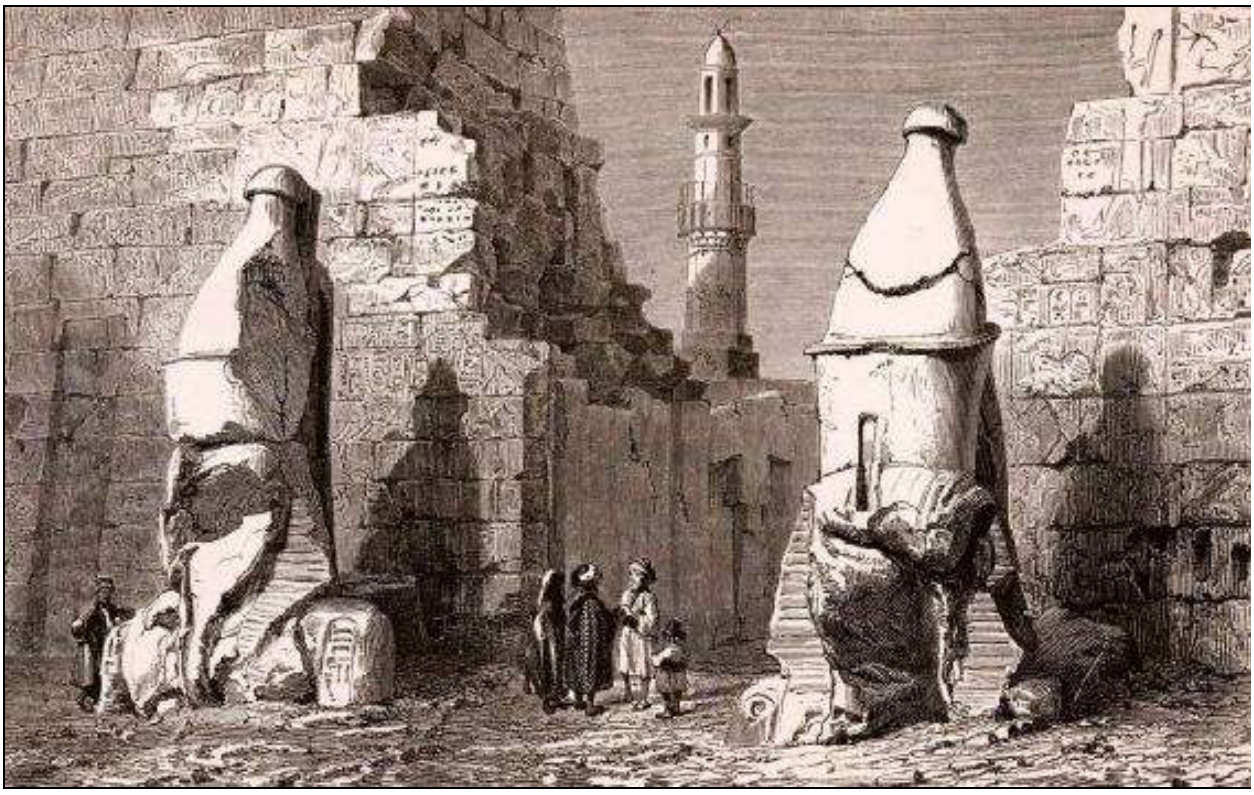
accumulate great wealth and rose to prominence, even on a world scale. Thebes played a major role in expelling the invading forces of the Hyksos from Upper Egypt, and from the time of the 18th Dynasty through to the 20th Dynasty, the city had risen as the major political, religious and military capital of Ancient Egypt.



Early engraving of the state of Luxor Temple

The city attracted peoples such as the Babylonians, the Mitanni, the Hittites of Anatolia (modern-day Turkey), the Canaanites of Ugarit, the Phoenicians of Byblos and Tyre, the Minoans from the island of Crete. A Hittite prince from Anatolia even came to marry with the widow of Tutankhamun, Ankhesenamun. The political and military importance of the city, however, faded during the Late Period, with Thebes being replaced as political capital by several cities in Northern Egypt, such as Bubastis, Sais and finally Alexandria.

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Impressive columns in the core area of Luxor

However, as the city of the god Amon-Ra, Thebes remained the religious capital of Egypt until the Greek period. The main god of the city was Amon, who was worshipped together with his wife, the Goddess Mut, and their son Khonsu, the God of the moon. With the rise of Thebes as the foremost city of Egypt, the local god Amon rose in importance as well and became linked to the sun god Ra, thus creating the new 'king of gods' Amon-Ra. His great temple, at Karnak just north of Thebes, was the most important temple of Egypt right until the end of antiquity.

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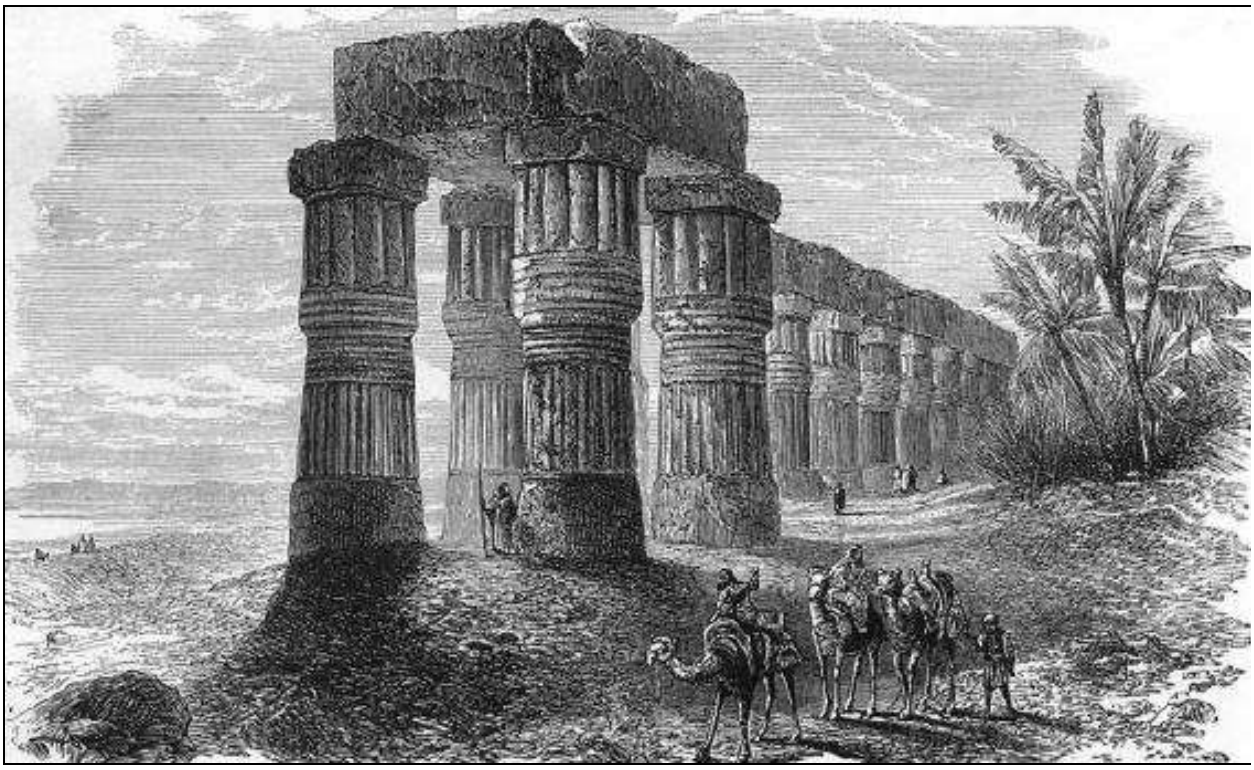

Early etching of Luxor showing the massive columns and cap stones

Later, the city was attacked by Assyrian emperor Assurbanipal who installed the Libyan prince on the throne, Psammetichus. The city of Thebes was in ruins and fell in significance. However, Alexander the Great did arrive at the temple of Amun, where the statue of the god was transferred from Karnak during the Opet Festival, the great religious feast. The grandeur of Thebes would still remain a site of spirituality, and attracted numerous Christian monks in the Roman Empire who established monasteries amidst several ancient monuments including the temple of Hatshepsut, now called Deir el-Bahri ("the northern monastery.")

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Before all of the rubbish and rubble was removed to show the size of the columns

From medieval times the Muslim population of Luxor had settled in and around the temple, at the southward end of the mount. Due to the Luxor's past city population building on top of and around the Luxor temple, centuries of rubble had accumulated, to the point where there was an artificial hill some forty eight or fifty feet in height. The temple had begun to be excavated by Professor Gaston Maspero after 1884 after he had been given the order to commence operations. The excavations were carried out sporadically until 1960. (26)

7/ Karnak

Building at the complex began during the reign of Senusret I in the Middle Kingdom and continued into the Ptolemaic period, although most of the extant buildings date from the New Kingdom. The area around Karnak was the ancient Egyptian *Ipet-isut* ("The Most Selected of Places") and the main place of worship of the eighteenth dynasty Theban Triad (Amun, his

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consort Mut and their son Khonsu. It is part of the monumental city of Thebes. The Karnak complex gives its name to the nearby, and partly surrounded, modern village of El-Karnak, 2.5 kilometres (1.6 miles) north of Luxor.

The complex is a vast open air museum and the largest ancient religious site in the world. It consists of four main parts, of which only the largest is currently open to the general public. The term Karnak often is understood as being the Precinct of Amun-Ra and this is the only part most visitors see. The three other parts, the Precinct of Mut, the Precinct of Montu, and the dismantled Temple of Amenhotep IV, are sometimes closed to the public. There also are a few smaller temples and sanctuaries connecting the Precinct of Mut, the Precinct of Amun-Ra, and the Luxor Temple.

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Early flight overview of the massive complex of Karnak

The key difference between Karnak and most of the other temples and sites in Egypt is the length of time over which it was developed and used. Construction of temples started in the Middle Kingdom and continued through to Ptolemaic times. Approximately thirty pharaohs contributed to the buildings, enabling it to reach a size, complexity, and diversity not seen elsewhere. Few of the individual features of Karnak are unique, but the size and number of features are overwhelming.

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Shattered ruins of Karnak prior to restoration

The deities represented range from some of the earliest worshiped to those worshiped much later in the history of the Ancient Egyptian culture. Although destroyed, it also contained an early temple built by Amenhotep IV (Akhenaten), the pharaoh who later would celebrate the monotheistic religion he established that prompted him to move his court and religious center away from Thebes. It also contains evidence of adaptations, using buildings of the Ancient Egyptians by later cultures for their own religious purposes.

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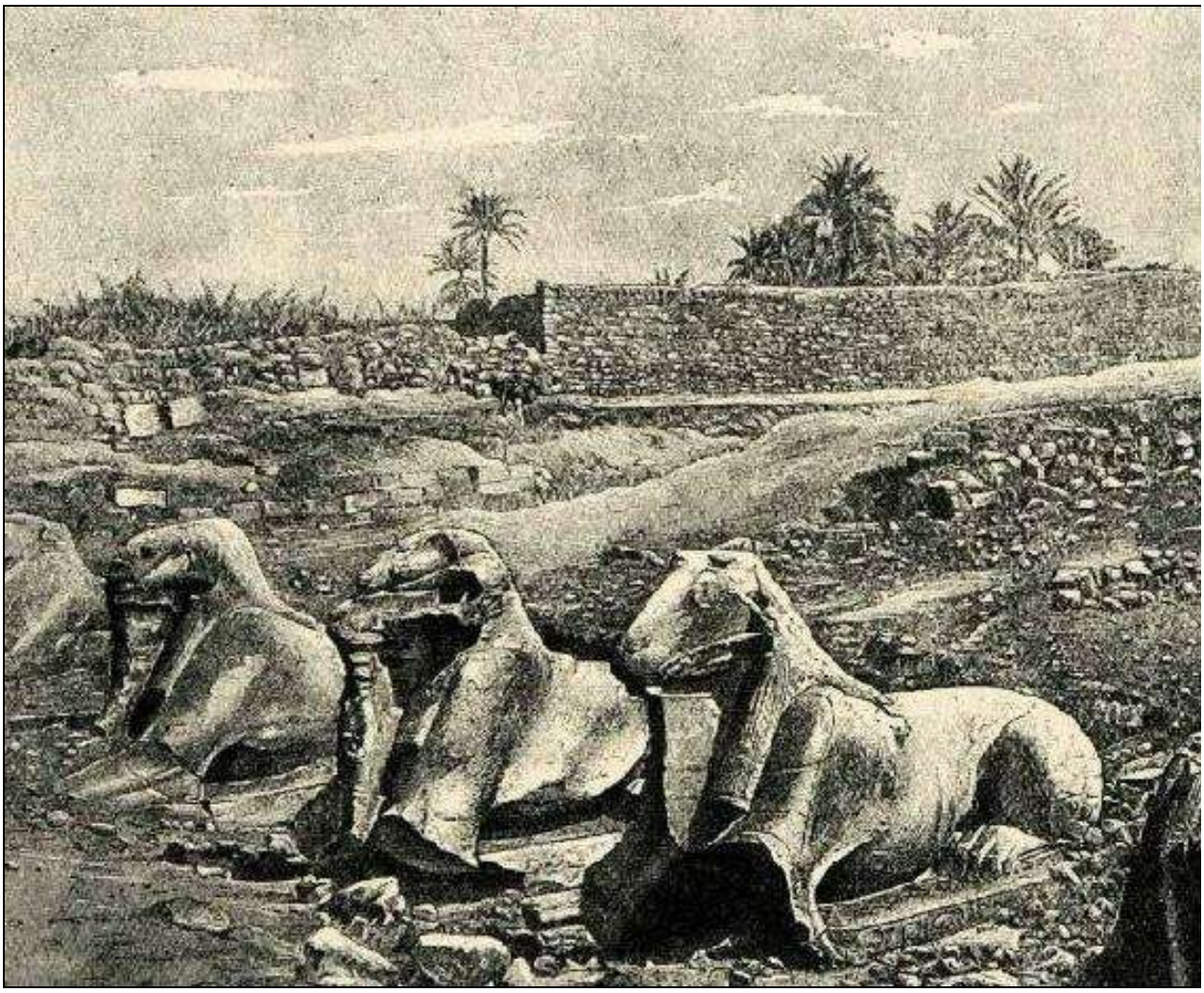

Early drawing of damaged ram statues at the entrance to Karnak

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Photo of the entrance to Karnak

One famous aspect of Karnak is the Hypostyle Hall in the Precinct of Amun-Ra, a hall area of 50,000 sq ft (5,000 m^2) with 134 massive columns arranged in 16 rows. 122 of these columns are 10 meters tall, and the other 12 are 21 meters tall with a diameter of over three meters.

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The architraves on top of these columns are estimated to weigh 70 tons. These architraves may have been lifted to these heights using levers. This would be an extremely time consuming process and also would require great balance to get to such great heights. A common alternative theory regarding how they were moved is that large ramps were constructed of sand, mud, brick or stone and that the stones were then towed up the ramps.

Some of the massive columns and architraves found at Karnak

The history of the Karnak complex is largely the history of Thebes and its changing role in the culture. Religious centers varied by region and with the establishment of the current capital of the unified culture that changed several times. The city of Thebes does not appear to have been of great significance before the Eleventh Dynasty and previous temple building here would have been relatively small, with shrines being dedicated to the early deities of Thebes, the Earth goddess Mut and Montu. Early building was destroyed by invaders. The earliest known artifact found in the area of the temple is a small, eight-sided temple from the Eleventh Dynasty, which mentions Amun-Ra. Amun (sometimes called Amen) was long the local deity of Thebes. He

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was identified with the Ram and the Goose. The Egyptian meaning of Amun is "hidden." (27)

The result of hundreds, if not thousands of years of “recycling” of Karnak

Hatshepsut had monuments constructed and also restored the original Precinct of Mut, the ancient great goddess of Egypt, that had been ravaged by the foreign rulers during the Hyksos occupation. She had twin obelisks, at the time the tallest in the world, erected at the entrance to the temple. One still stands, as the tallest surviving ancient obelisk on Earth; the other has broken in two and toppled.

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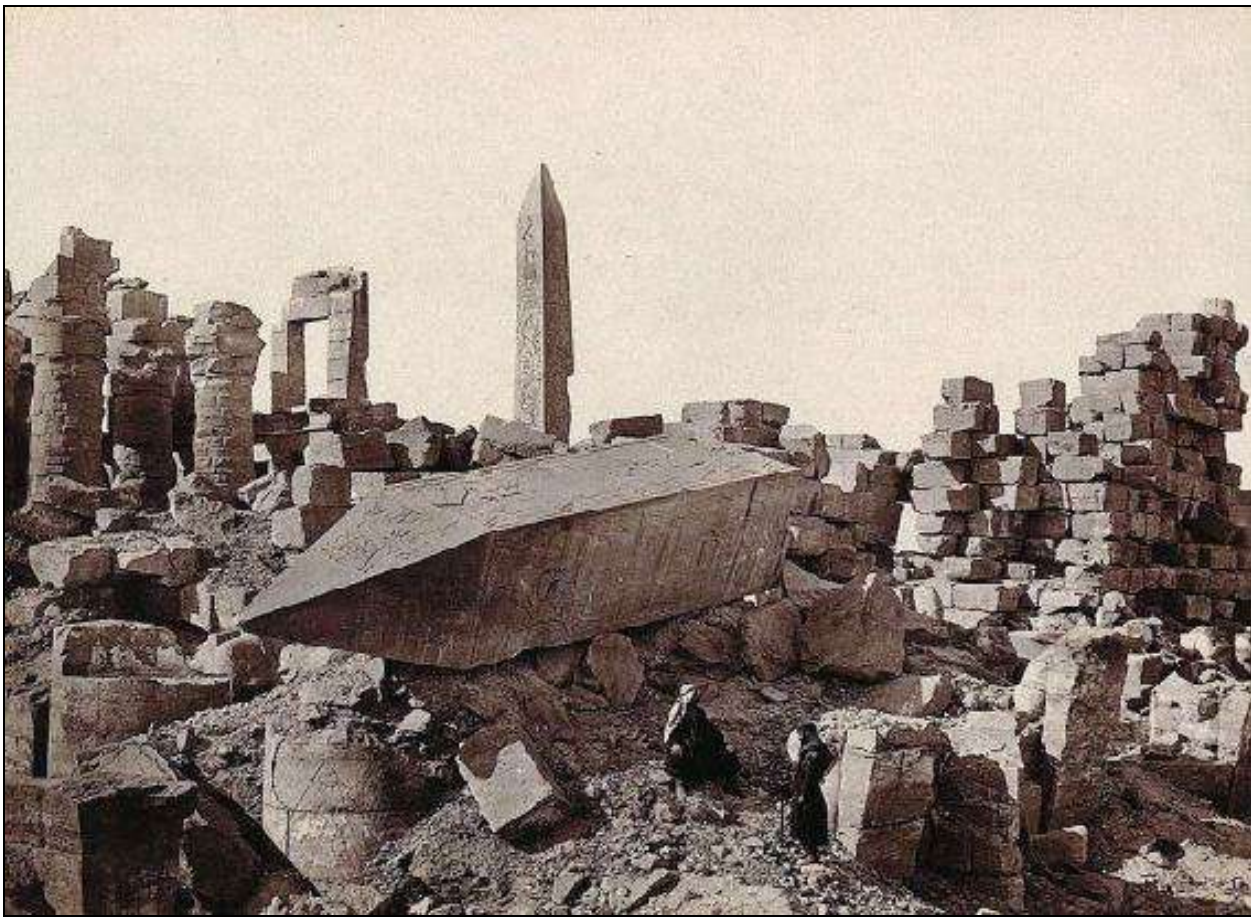

Two obelisks at Karnak; one still standing and the other shattered

In 323 AD, Constantine the Great recognised the Christian religion, and in 356 Constantius II ordered the closing of pagan temples throughout the empire. Karnak was by this time mostly abandoned and Christian churches were founded among the ruins, the most famous example of this is the reuse of the Festival Hall of Thutmose III's central hall, where painted decorations of saints and Coptic inscriptions can still be seen.

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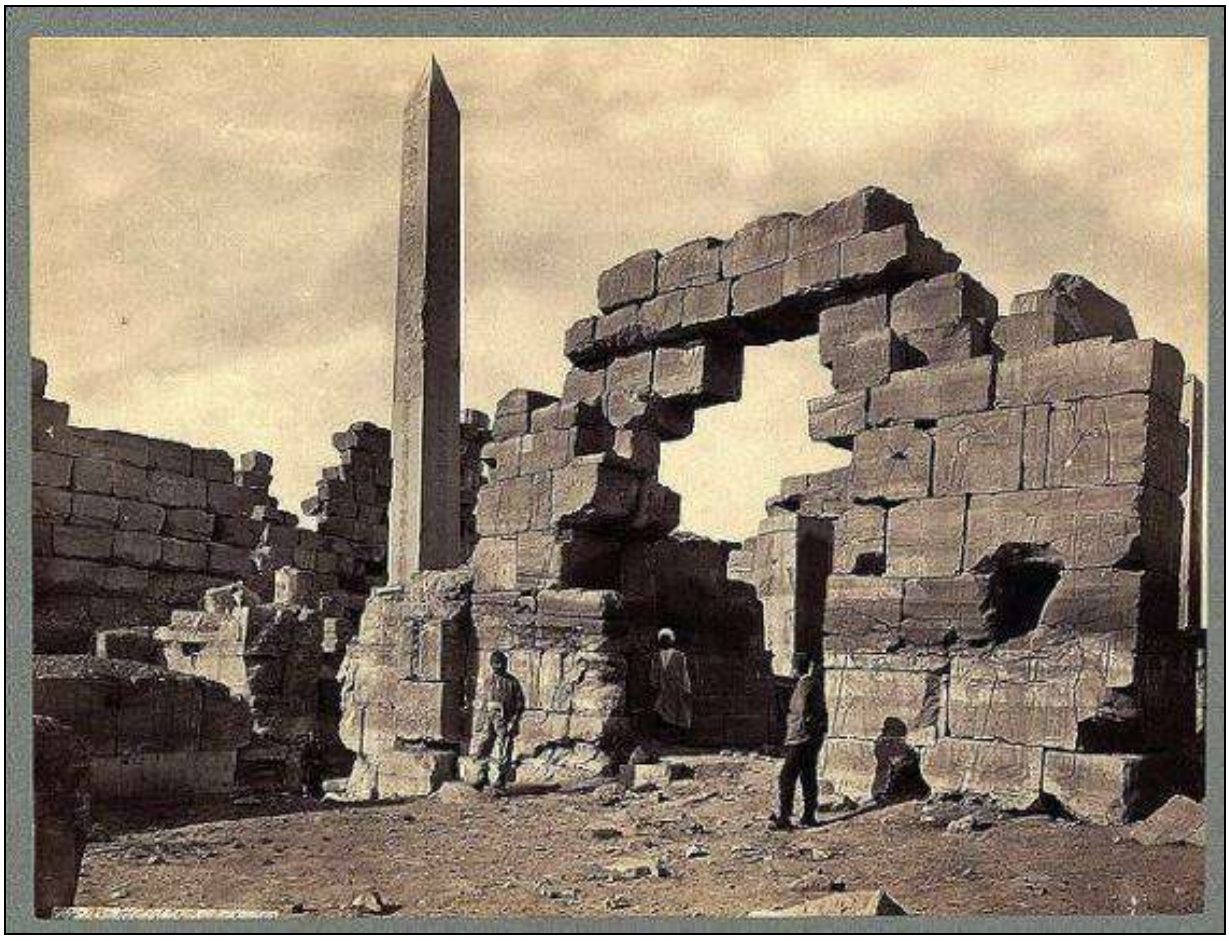

The almost complete devastation of some areas of the Karnak site

Thebes' exact placement was unknown in medieval Europe, though both Herodotus and Strabo give the exact location of Thebes and how long up the Nile one must travel to reach it. Maps of Egypt, based on the 2nd century Claudius Ptolemaeus' mammoth work *Geographia*, had been circling in Europe since the late 14th century, all of them showing Thebes' (Diospolis) location. Despite this, several European authors of the 15th and 16th century who visited only Lower Egypt and published their travel accounts, such as Joos van Ghistele or André Thévet, put Thebes in or close to Memphis.

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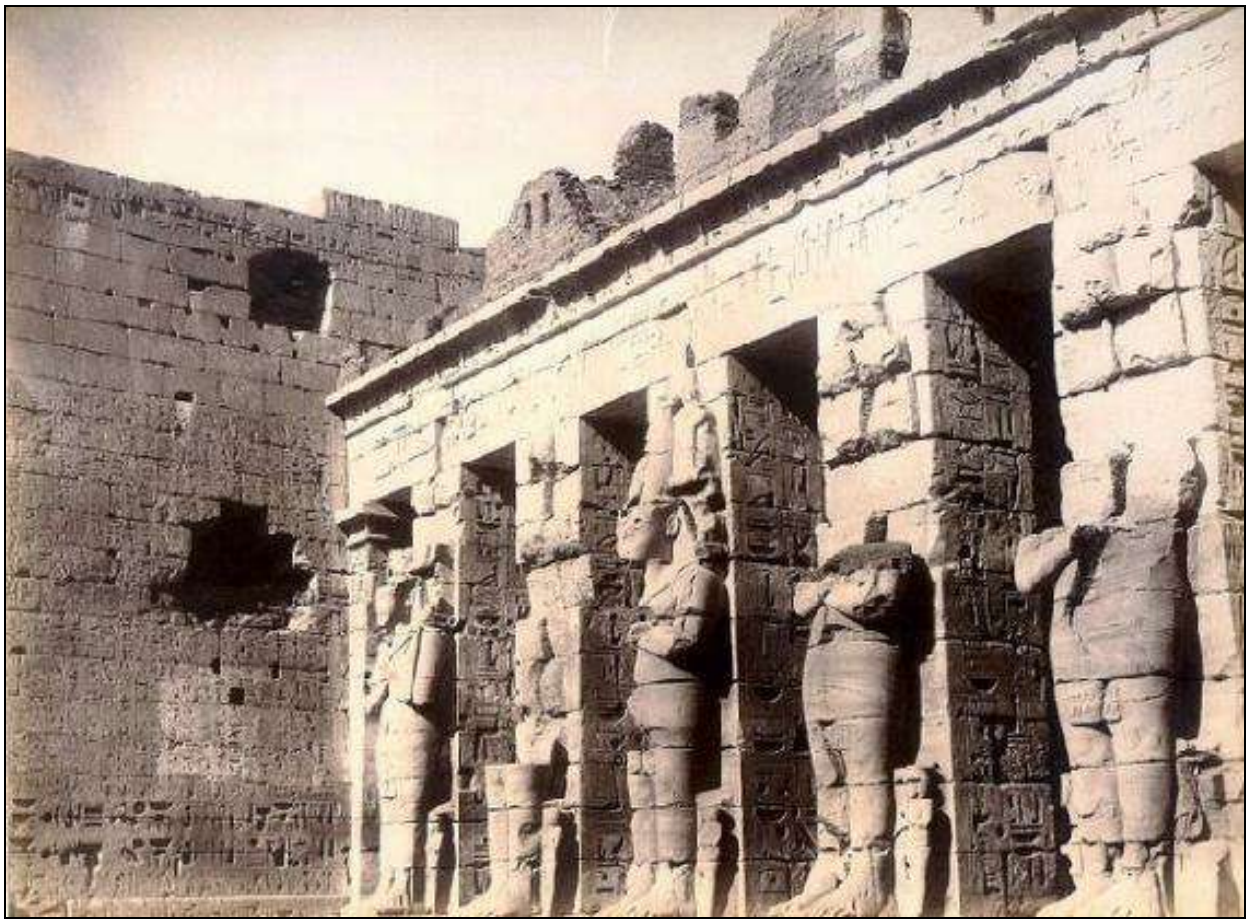

Figures of pharaohs prior to attempts at reconstruction

The Karnak temple complex is first described by an unknown Venetian in 1589, although his account relates no name for the complex. This account, housed in the Biblioteca Nazionale Centrale di Firenze, is the first known European mention, since ancient Greek and Roman writers, about a whole range of monuments in Upper Egypt and Nubia, including Karnak, Luxor temple, Colossi of Memnon, Esna, Edfu, Kom Ombo, Philae, and others.

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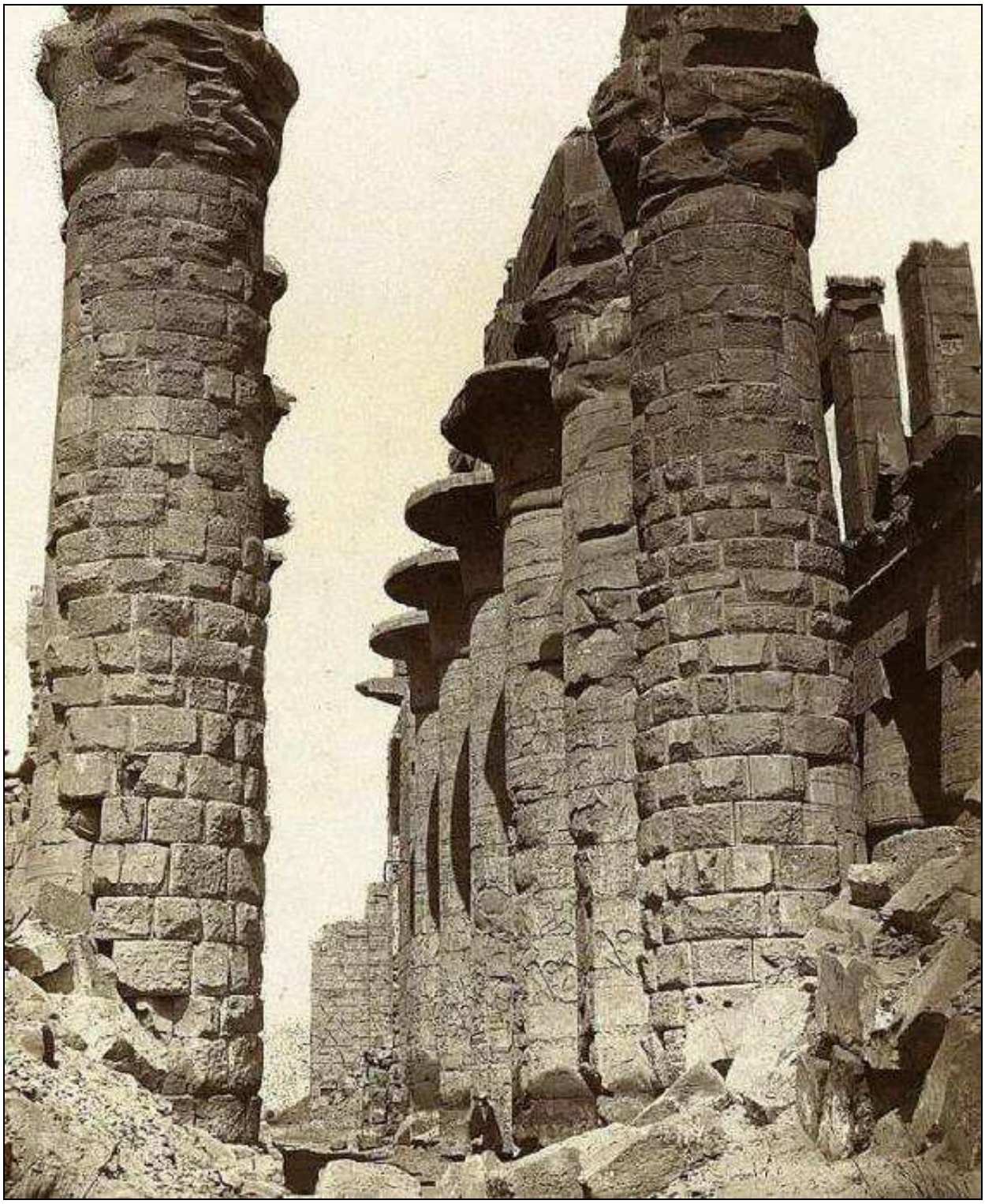

Notice the size of the man in the bottom center as compared to the columns

8/ Colossi Of Memnon

The Colossi of Memnon (known to locals as *el-Colossat*, or *es-Salamat)* are

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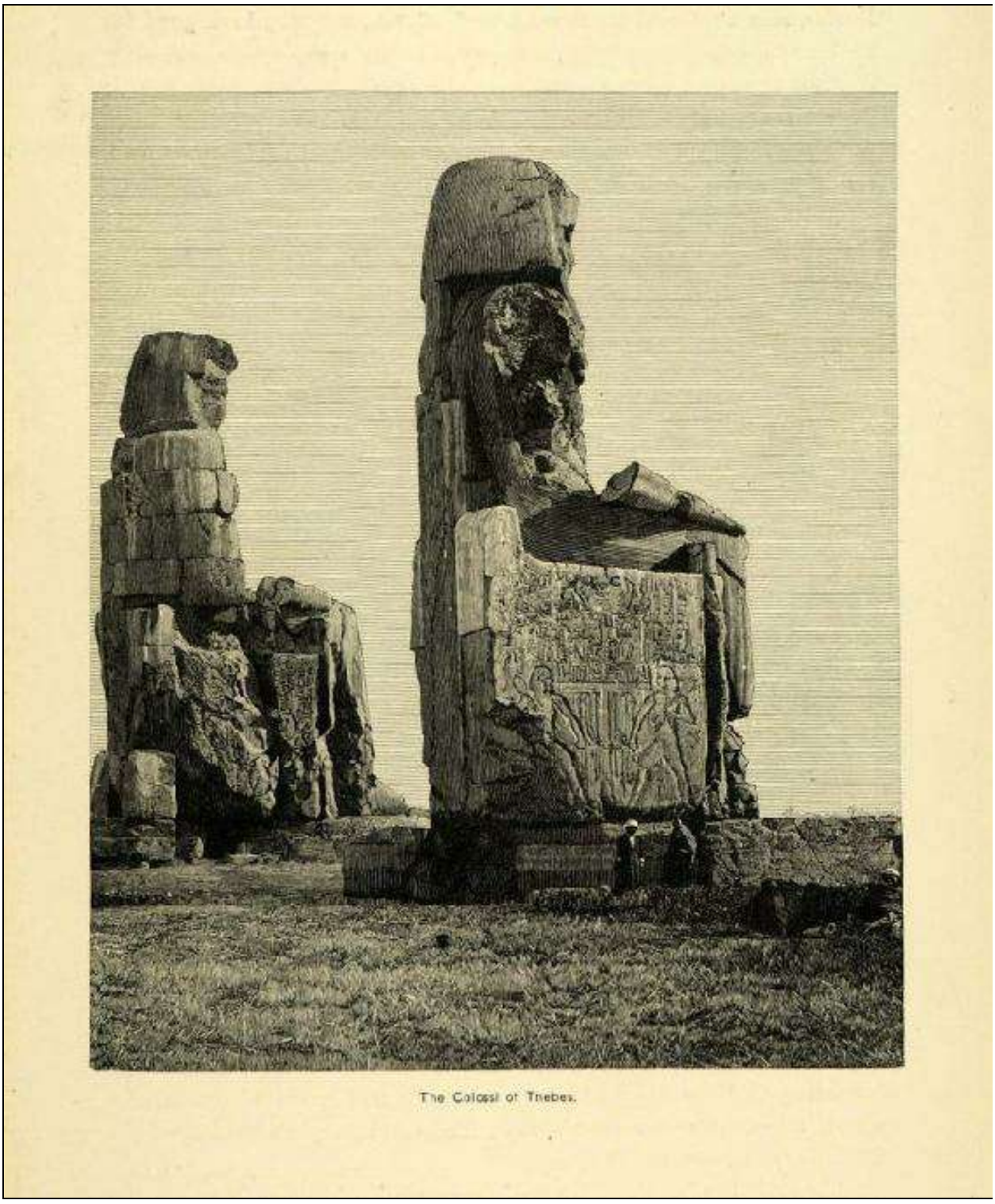
two massive stone statues of Pharaoh Amenhotep III. For the past 3400 years (since 1350 BC according to many Egyptologists) they have stood in the Theban necropolis, across the River Nile from the modern city of Luxor. (28)



The Colossi of Thebes.

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Again, note the size of people in the lower right

The twin statues depict Amenhotep III in a seated position, his hands resting on his knees and his gaze facing eastwards (actually SSE in modern bearings) towards the Nile. Two shorter figures are carved into the front throne alongside his legs; these are his wife Tiy and mother Mutemwiya. Side panels depict the Nile god Hapy. These statues are made from blocks of quartzite sandstone which was quarried at el-Gabal el-Ahmar (near modern-day Cairo) and presumably transported 675 km (420 mi) overland to Thebes. How this was achieved is unknown. The blocks used by later Roman engineers to reconstruct the eastern colossus may have come from Edfu (north of Aswan). Including the stone platforms on which they stand, themselves about 4 m (13 ft), the colossi reach a towering 18 m (60 ft) in height and weigh an estimated 720 tons each. (29)

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Among the most massive sculptures ever achieved; ever

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Both statues are quite damaged, with the features above the waist virtually unrecognizable. The southern statue is a single piece of stone, but the eastern northern figure has a large extensive crack in the lower half and above the waist consists of 5 tiers of stone. These upper levels consist of a different type of sandstone, and are the result of a later (Roman Empire) reconstruction attempt. It is believed that originally the two statues were identical to each other, although inscriptions and minor art may have varied.

The original function of the Colossi was to stand guard at the entrance to Amenhotep's memorial temple (or mortuary temple.) It was a massive construction supposedly built during the pharaoh's lifetime, where he was worshipped as a “god on earth” both before and after his departure from this world. In its day, this temple complex was the largest and most opulent in Egypt. Covering a total of 35 hectares (86 acres), even later rivals such as Ramesses II's Ramesseum or Ramesses III's Medinet Habu were unable to match it in area; even the Temple of Karnak, as it stood in Amenhotep's time, was smaller.

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This again shows the size, as compared to people of the left Colossus

With the exception of the Colossi, however, very little remains today of Amenhotep's temple. Standing on the edge of the Nile floodplain, successive annual inundations gnawed away at temples and it was not unknown for later rulers to dismantle, purloin, and reuse portions of their predecessors' monuments. Memnon was a hero of the Trojan War, a King of Ethiopia who led his armies from Africa into Asia Minor to help defend the beleaguered city but was ultimately slain by Achilles. The name Memnon means "Ruler of the Dawn", and was probably applied to the colossi because of the reported cry at dawn of one of the statues. Eventually, the entire Theban Necropolis became generally referred to as the Memnonium. Memnon was said to be the son of Aurora; the goddess of the morning. (30)

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The Colossi as seen today

In 27 BC, a large earthquake reportedly shattered the eastern colossus, collapsing it from the waist up and cracking the lower half. Following its rupture, the remaining lower half of this statue was then reputed to "sing" on various occasions; always within an hour or two of sunrise, and usually right at dawn. The sound was most often reported in February or March, but this is probably more a reflection of the tourist season rather than any actual pattern.

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Side panel detail showing two flanked images of the deity Hapi on the left, and the wife Tiy

9/ The Ramesseum

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The Ramesseum is the memorial temple (or mortuary temple) of pharaoh Ramesses II ("Ramesses the Great", also spelled "Ramses" and "Rameses,") located in the Theban necropolis in Upper Egypt across the river from Luxor, and near to the Colossi of Memnon. It was originally called the *House of millions of years of Usermaatra-setepenra that unites with Thebes the city in the domain of Amon* (or Amen.) (31)

Modern view of the Ramesseum complex

The design of Ramesses's mortuary temple adheres to the standard canons of New Kingdom temple architecture. Oriented northwest and southeast, the temple itself comprised two stone pylons (gateways, some 60 m wide), one after the other, each leading into a courtyard. Beyond the second courtyard, at the centre of the complex, was a covered 48-column hypostyle hall, surrounding the inner sanctuary.

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This photo shows the extent of the pillaging of the Ramesseum

Only fragments of the base and torso remain of the granite statue of the enthroned pharaoh, 62 feet (19 metres) high and weighing more than 1000 tons. This was alleged to have been transported 170 miles over land, most likely from the quarry at Aswan. It is the largest remaining colossal statue (except statues done in situ) in the world. However fragments of 4 granite Colossi of Ramesses were found in Tanis (northern Egypt). Estimated height is 69 to 92 feet (21 to 28 meters). Like four of the six colossi of Amenhotep III (Colossi of Memnon) there are no longer complete remains so it is based partly on unconfirmed estimates. (32)

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The above photo shows the head and partial torso of the great statue, on the right

Thirty nine out of the forty eight columns in the great hypostyle hall still stand in the central rows. They are decorated with the usual scenes of the king before various gods. Part of the ceiling decorated with gold stars on a blue background has also been preserved. The sons and daughters of Ramesses appear in the procession on the few walls left. The sanctuary was composed of three consecutive rooms, with eight columns and the tetrastyle cell. Part of the first room, with the ceiling decorated with astral scenes, and few remains of the second room are all that is left. (33)

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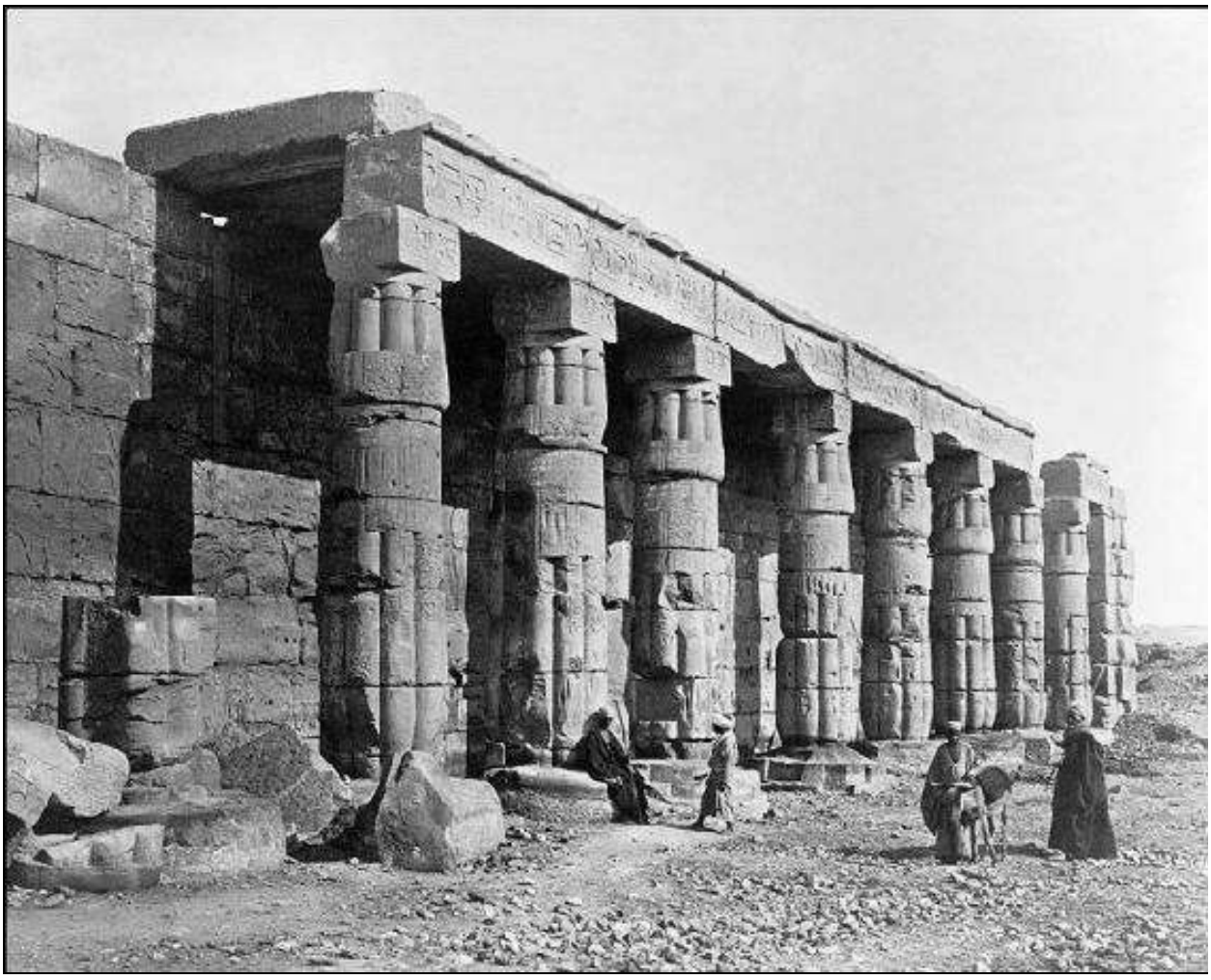

Some of the columns that still exist at the Ramesseum

Adjacent to the north of the hypostyle hall was a smaller temple; this was dedicated to Ramesses's mother, Tuya, and his beloved chief wife, Nefertari. To the south of the first courtyard was the temple palace. The complex was surrounded by various storerooms, granaries, workshops, and other ancillary buildings, some built as late as Roman times.

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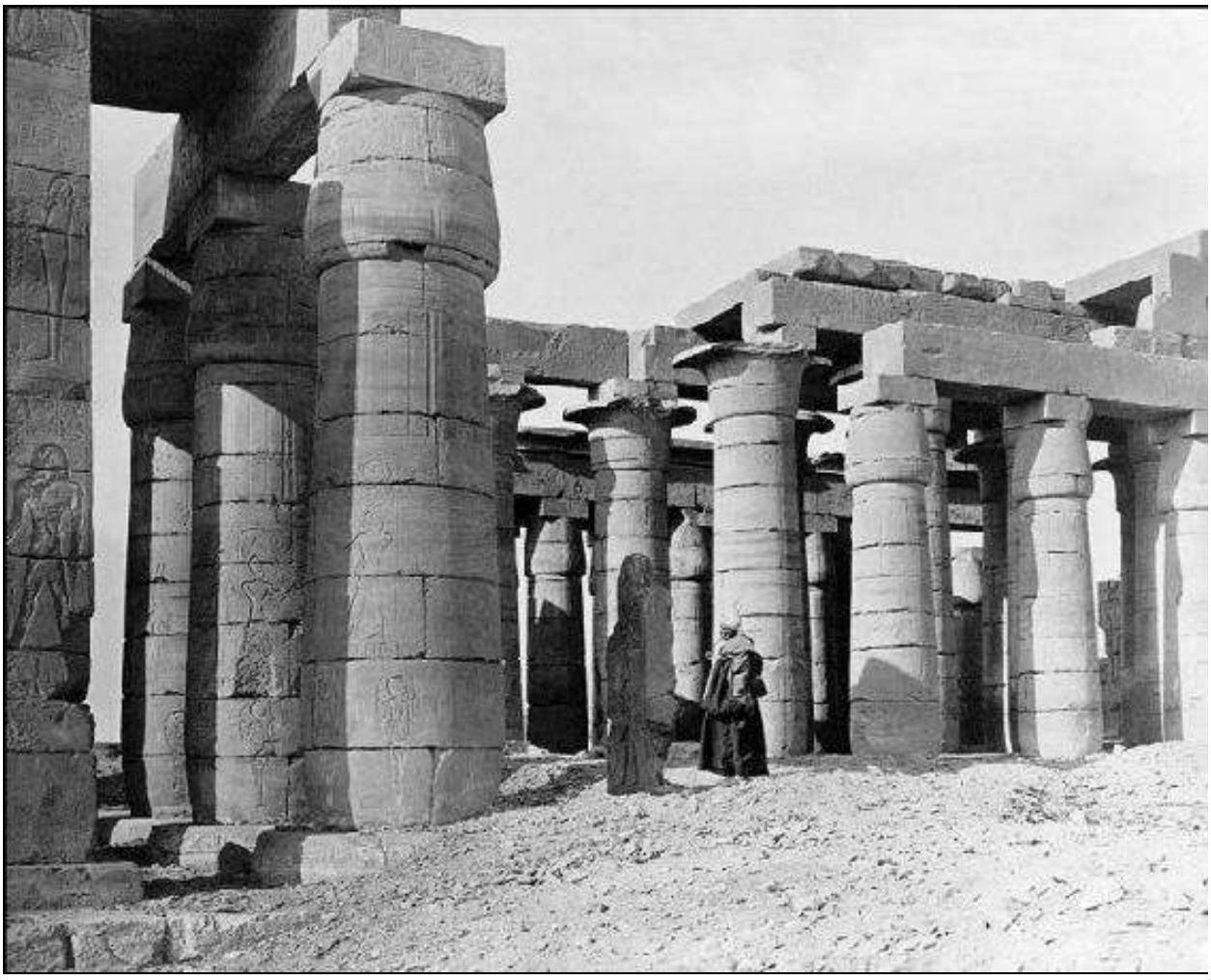

More of the amazing pillars which thankfully were not “recycled”

Unlike the massive stone temples that Ramesses ordered carved from the face of the Nubian mountains at Abu Simbel, the inexorable passage of three millennia was not kind to his "temple of a million years" at Thebes. This was mostly due to its location on the very edge of the Nile floodplain, with the annual inundation gradually undermining the foundations of this temple, and its neighbours. Neglect and the arrival of new faiths also took their toll. For example, in the early years of the Common Era (AD), the temple was put into service as a Christian church. (34)

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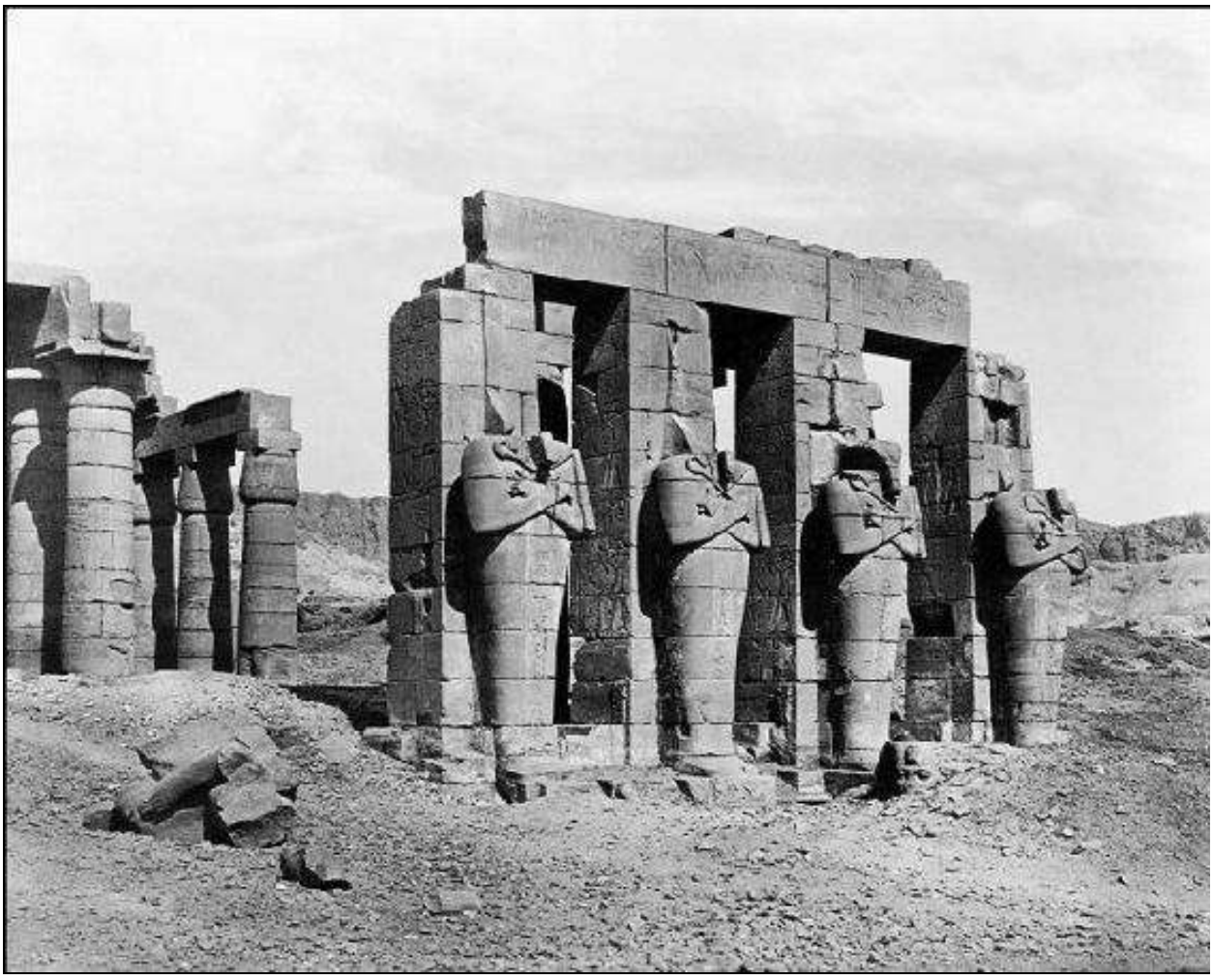

Decapitated figures of Ramesses and/or Osiris

10/ Valley Of The Kings: Tutankhamun

Tutankhamun (alternatively spelled with *Tutenkh-*, *-amen*, *-amon*) was a pharaoh of the 18th dynasty (ruled ca. 1332 BC to 1323 BC in the conventional chronology), during the New Kingdom. He is popularly referred to as King Tut. His original name, Tutankhaten**,** means "Living Image of Aten", while Tutankhamun means "Living Image of Amun". In hieroglyphs, the name Tutankhamun was typically written Amen-tut-ankh, because of a scribal custom that placed a divine name at the beginning of a phrase to show appropriate reverence. (35) The 1922 discovery by Howard Carter and George Herbert, 5th Earl of Carnarvon of Tutankhamun's nearly intact tomb received worldwide press coverage. It sparked a renewed public interest in ancient Egypt, for which Tutankhamun's burial mask, now in Cairo

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Museum, remains the popular symbol. Exhibits of artifacts from his tomb have toured the world.

Photo of the entrance to Tutankhamun’s tomb with seal in place

Tutankhamun is believed by some scholars to be the son of Akhenaten (formerly Amenhotep IV) and one of Akhenaten's sisters, or perhaps one of his cousins. He ascended to the throne in 1333 BC, at the age of nine or ten, taking the throne name Nebkheperure. His wet nurse was a woman called Maia, known from her tomb at Saqqara. When he became king, he married his half-sister, Ankhesenpaaten, who later changed her name to Ankhesenamun. They had two daughters, both stillborn. Computed tomography studies released in 2011 revealed that one daughter died at 5 to 6 months of pregnancy and the other at 9 months of pregnancy. No evidence was found in either mummy of congenital anomalies or an apparent cause of death. (36)

Tutankhamun was slight of build, and was roughly 180 cm (5 ft 11 in) tall. He had large front incisors and the overbite characteristic of the Thutmosid royal line to which he belonged. Between September 2007 and October 2009, various mummies were subjected to detailed anthropological, radiological,

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and genetic studies as part of the King Tutankhamun Family Project. It was determined that none of the mummies of the Tutankhamun lineage has a cephalic index of 75 or less (indicating dolichocephaly, a condition where the head is longer than would be expected, relative to the width of the head.) Tutankhamun actually has a cephalic index of 83.9, indicating brachycephaly, or “flat head syndrome” which results from premature fusion of the coronal sutures or from external deformation. None of the skull shapes of the Thutmosid royal line can be considered pathological, and thus they could have been born that way.

The body of Tutankhamun

There are no surviving records of Tutankhamun's final days. What caused Tutankhamun's death has been the subject of considerable debate. Major studies have been conducted in an effort to establish the cause of death. Although there is some speculation that Tutankhamun was assassinated, the consensus is that his death was accidental. A CT scan taken in 2005 shows that he had suffered a left leg fracture. (37) With the death of Tutankhamun and the two stillborn children buried with him, the Thutmosid family line

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came to an end. The Amarna letters indicate that Tutankhamun's wife, recently widowed, wrote to the Hittite king Suppiluliuma I, asking if she could marry one of his sons. The letters do not say how Tutankhamun died. In the message to the Hittite king, Ankhesenamun says that she was very afraid, but would not take one of her own people as husband. However, the son was killed before reaching his new wife. The fate of Ankhesenamun is not known, but she disappears from record, as does Tutankhamun, whose images and cartouches were also erased.

Howard Carter and an assistant with the sarcophagus

In historical terms, Tutankhamun's significance stems from the fact that his reign was close to the apogee of Egypt as a world power and from his rejection of the radical religious innovations introduced by his predecessor and proposed father, Akhenaten. Secondly, his tomb in the Valley of the Kings was discovered by Carter almost completely intact; the most complete

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ancient Egyptian royal tomb ever found. As Tutankhamun began his reign at such an early age, his vizier, and eventual successor Ay, was probably making most of the important political decisions during Tutankhamun's reign.

Carter and his workers crating up the wealth of Tutankhamun

Tutankhamun was buried in a tomb that was small relative to his status. His death may have occurred unexpectedly, before the completion of a grander royal tomb, so that his mummy was buried in a tomb intended for someone else. This would preserve the observance of the customary seventy days between death and burial. King Tutankhamun's mummy still rests in his tomb in the Valley of the Kings. On 4 November 2007, 85 years to the day after Carter's discovery, the 19 year old pharaoh went on display in his underground tomb at Luxor, when the linen wrapped mummy was removed from its golden sarcophagus to a climate controlled glass box.

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Howard Carter meticulously cleaning an inner sarcophagus of Tutankhamun

Tutankhamun seems to have faded from public consciousness in Ancient Egypt within a short time after his death, and remained virtually unknown until the 1920s. His tomb was robbed at least twice in antiquity, but based on the items taken (including perishable oils and perfumes) and the evidence of restoration of the tomb after the intrusions, it seems clear that these robberies took place within several months at most of the initial burial. Eventually the location of the tomb was lost because it had come to be buried by stone chips from subsequent tombs, either dumped there or washed there by floods. In the years that followed, some huts for workers were built over the tomb entrance, clearly not knowing what lay beneath.

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Part of the treasure found with Tutankhamun

11/ Dendera

The Dendera Temple complex, which contains the Temple of Hathor, is one of the best preserved temples, if not the best preserved one, in all of Egypt. The whole complex covers some 40,000 square meters and is surrounded by a hefty mud brick wall. The present building dates back to the times of the Ptolemaic dynasty and was completed by the Roman emperor Tiberius, but it rests on the foundations of earlier buildings dating back at least as far as Khufu (proposed pyramid builder Cheops, who was the second king of the 4th dynasty 2613 to 2494 BC.)

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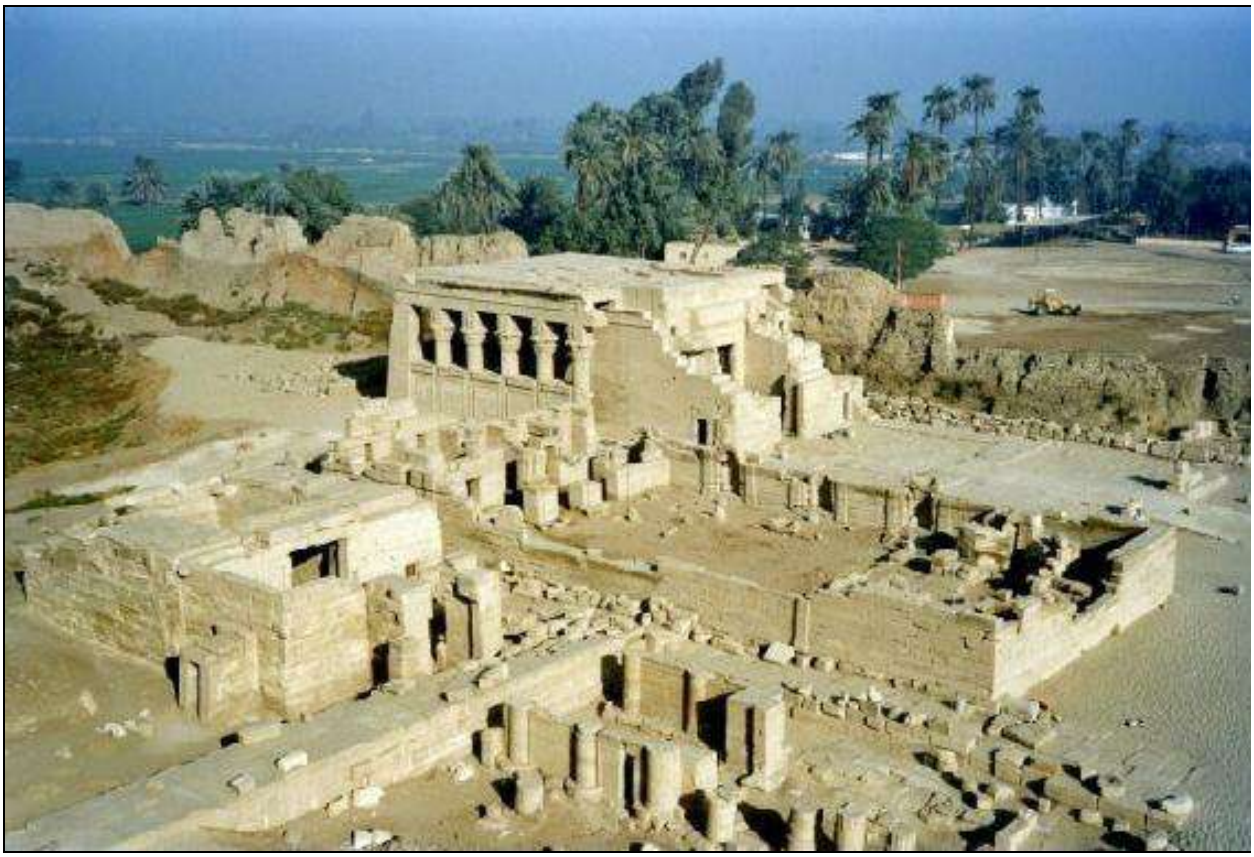

Modern view of restored Dendera

The all overshadowing building in the complex is the main temple, named for goddess Hathor (historically, called the Temple of Tentyra). The temple has been modified on the same site starting as far back as the Middle Kingdom, and continuing right up until the time of the Roman emperor Trajan, who ruled from 97 to 117 AD. The existing structure was built no later than the late Ptolemaic period.

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Early photo of Hathor Temple

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Massive columns inside the Hathor Temple

Depictions of Cleopatra VI which appear on temple walls are good examples of Ptolemaic Egyptian art. One depicts Cleopatra and her son, Caesarion. On the rear of the temple exterior is a carving of Cleopatra VII Philopator and her son, Ptolemy XV Philopator Philometor Caesar, fathered by Julius Caesar. (37)

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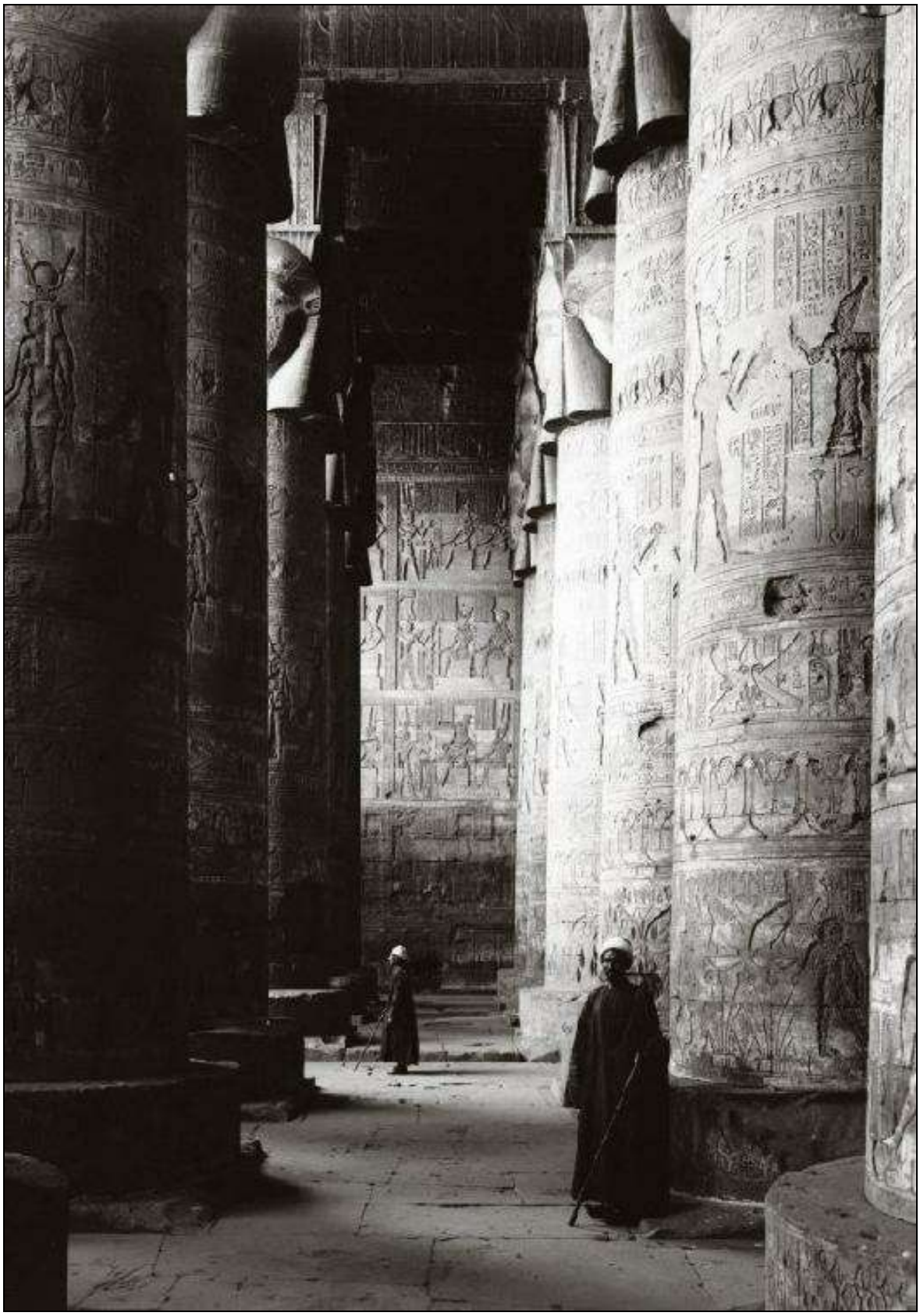

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More of the magnificent columns at Dendera

12/ Dashur

Dashur is a royal necropolis located in the desert on the west bank of the Nile approximately 40 kilometres (25 mi) south of Cairo. It is known chiefly for its pyramids, two of which are among the oldest, largest and best preserved in Egypt. Most Egyptologists believe they were built from 2613 to 2589 BC, but this dating is disputed by some researchers who believe two of them are far older, made by a pre-dynastic civilization called the Khemitians. For more on the latter, check out www.khemitology.com.

The so called Bent Pyramid as it appears today

The Bent Pyramid and the Red Pyramid were constructed, according to most Egyptologists during the reign of Pharaoh Sneferu (2613 to 2589 BC), father of Khufu of the Old Kingdom. The shape of the Bent Pyramid is unique; it represents a transitional pyramid form believed to have been the result of an

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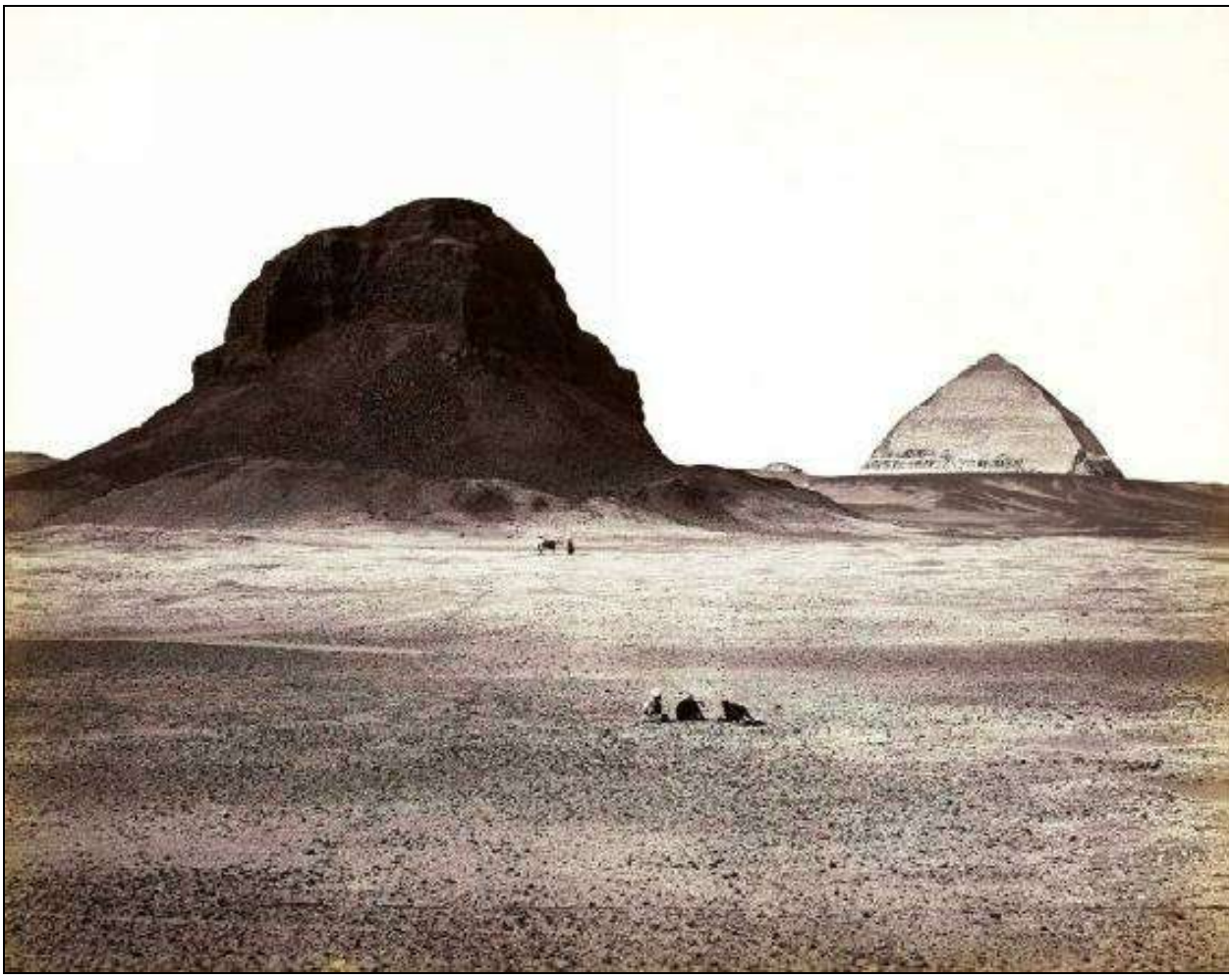
engineering crisis encountered during its construction. However, some researchers believe that its shape is clearly an intentional engineering undertaking, as they do not believe that such a construction marvel would have been the result of a design flaw half way through the building process.



The Bent Pyramid in the background and Black Pyramid to the left

13/ Saqqara

Saqqara features numerous pyramids, including the world famous Step pyramid of Djoser, sometimes referred to as the Step Tomb due to its rectangular base, as well as a number of mastabas (Arabic word meaning “bench”.) Located some 30 km (19 mi) south of modern day Cairo, Saqqara covers an area of around 7 by 1.5 km (4.35 by 0.93 mi.)

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View of the Step Pyramid today

Djoser's step pyramid, according to most Egyptologists, was built during the Third Dynasty. Another 16 Egyptian kings built pyramids at Saqqara, which are now in various states of preservation or dilapidation. High officials added private funeral monuments to this necropolis during the entire pharaohnic period. It remained an important complex for non royal burials and cult ceremonies for more than 3,000 years, well into Ptolemaic and Roman times.

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Early photo with the Step Pyramid on the right

The earliest burials of nobles can be traced back to the First Dynasty, at the north side of the Saqqara plateau. During this time, the royal burial ground was at Abydos. The first royal burials at Saqqara, comprising underground galleries, date to the Second Dynasty. The last Second Dynasty king Khasekhemwy was buried in his tomb at Abydos, but also built a funerary monument at Saqqara consisting of a large rectangular enclosure, known as Gisr el-Mudir.

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Another early photo of the Step Pyramid

During the second half of the Old Kingdom, under the Fifth and Sixth Dynasties, Saqqara was again the royal burial ground. The Fifth and Sixth Dynasty pyramids are not built of massive stone, but with a core consisting of rubble. One has to question that if the Giza pyramids were made earlier, why were their construction techniques and stone sizes greater than later works.

Unas, the last ruler of the Fifth Dynasty, was the first king to adorn the chambers in his pyramid with Pyramid Texts. It was custom for courtiers during the Old Kingdom to be buried in mastaba tombs close to the pyramid of their king. Clusters of private tombs were thus formed in Saqqara around the pyramid complexes of Unas and Teti.

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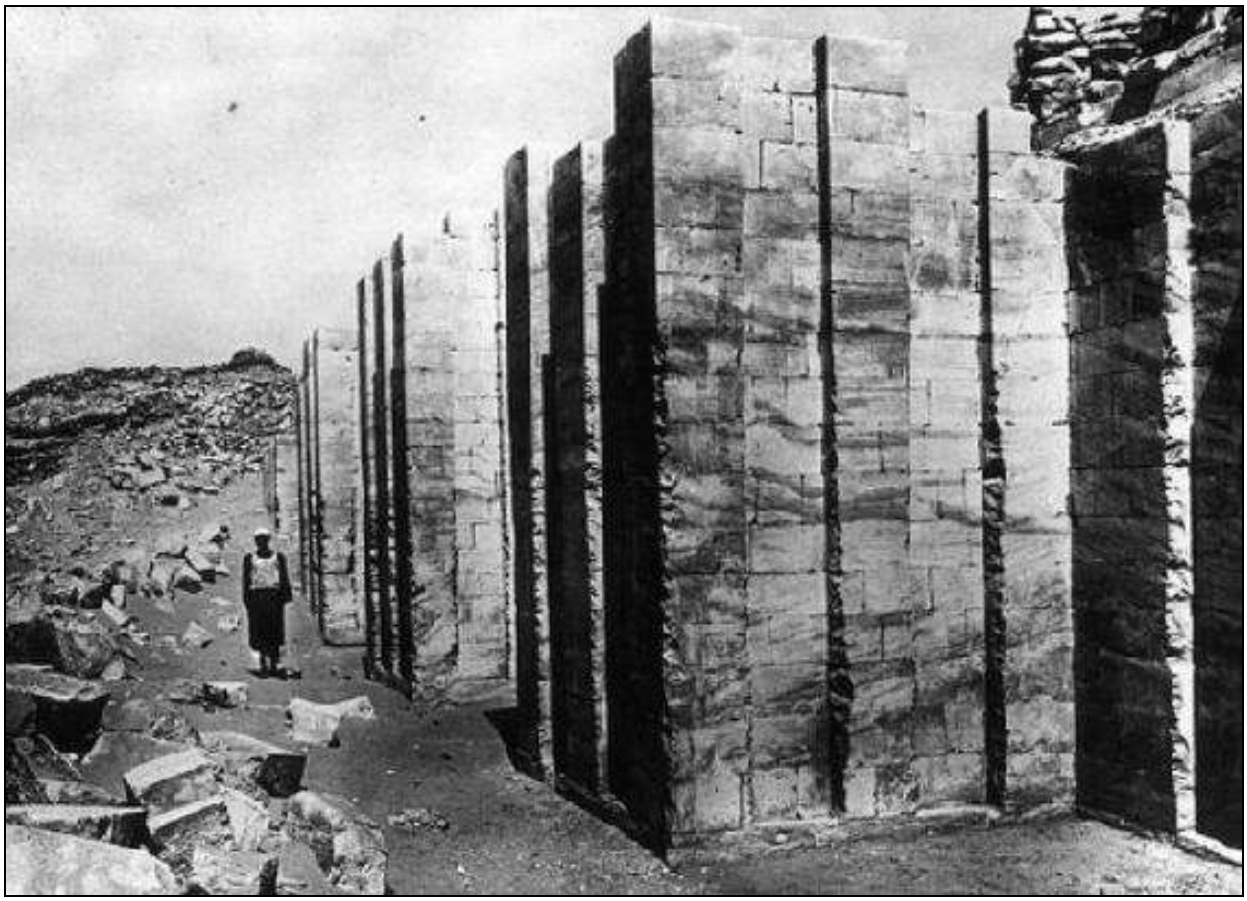

Exquisite mortar free stone work at Saqqara

From the Middle Kingdom onwards, Memphis was no longer the capital of the country, and kings built their funerary complexes elsewhere. Few private monuments from this period have been found at Saqqara. During the New Kingdom Memphis was an important administrative and military centre, second only to the capital. From the Eighteenth Dynasty onwards many high officials built tombs at Saqqara. Many monuments from earlier periods were still standing, but dilapidated by this period. Prince Khaemweset, son of Pharaoh Ramesses II, made repairs to buildings at Saqqara. Among other things, he restored the Pyramid of Unas and added an inscription to its south face to commemorate the restoration.

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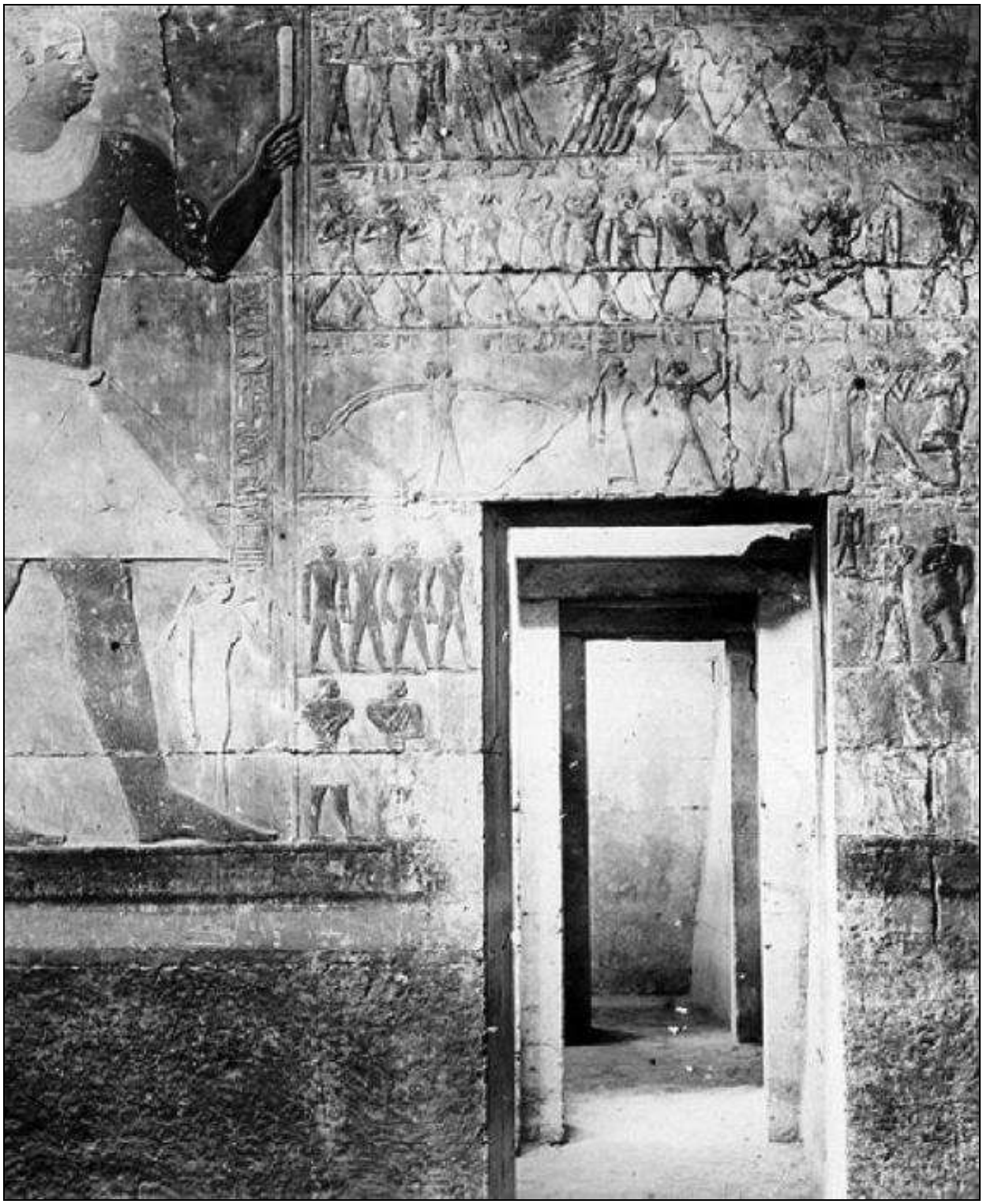

Inscriptions inside a temple at Saqqara

In the periods after the New Kingdom, when several cities in the Delta served as capital of Egypt, Saqqara remained in use as a burial ground for nobles. Moreover, the area became an important destination for pilgrims to a number

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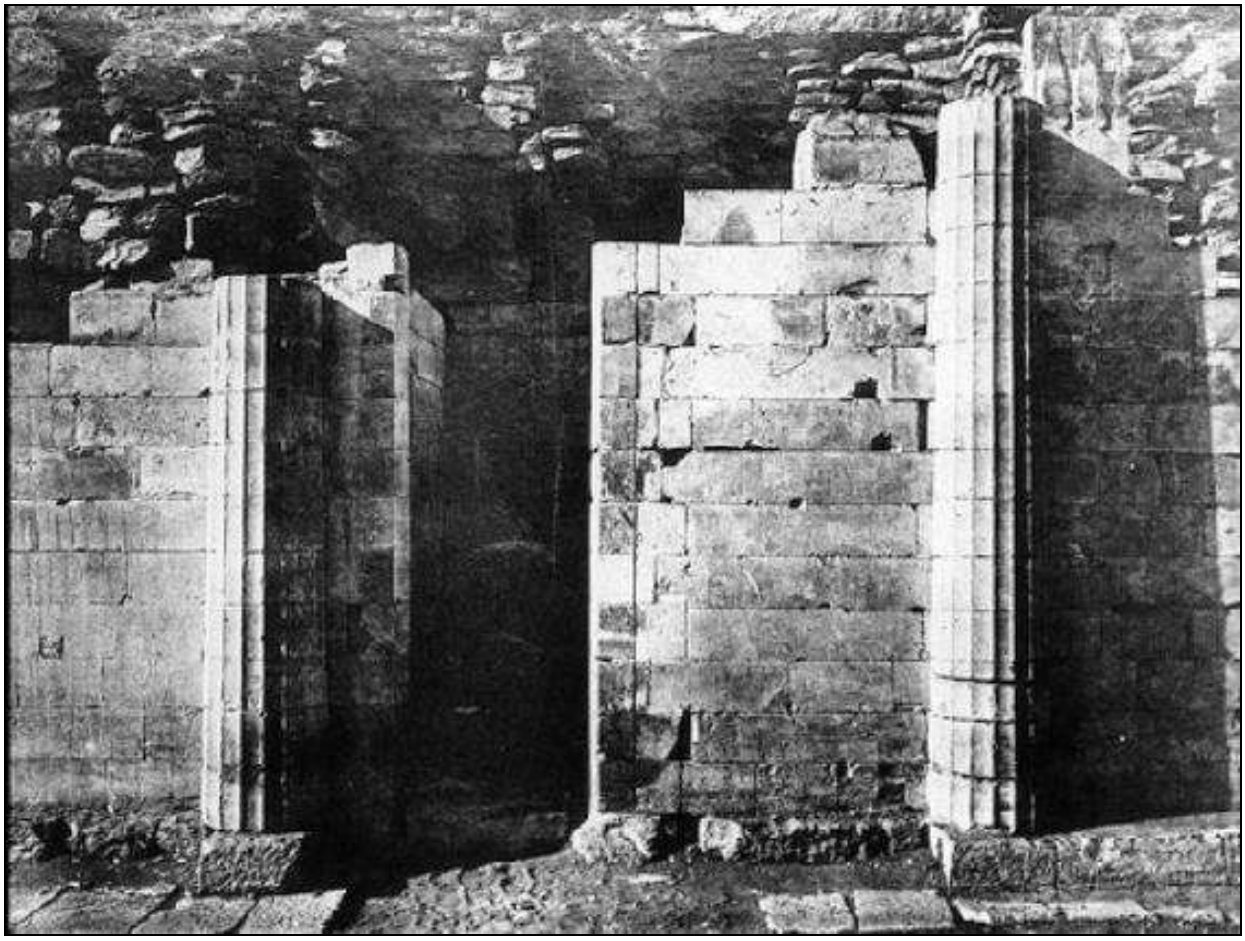
of so called “cult” centres.



More seemingly mortar free construction at Saqqara

14/ Giza Plateau

The Sphinx

The Great Sphinx of Giza, commonly referred to as the Sphinx, is a limestone statue of a reclining or couchant sphinx (a mythical creature with a lion's body and a human head) that stands on the Giza Plateau on the west bank of the Nile in Giza. The face of the Sphinx is generally believed by Egyptologists to represent the face of the pharaoh Khafra, but that claim is disputed by many scholars.

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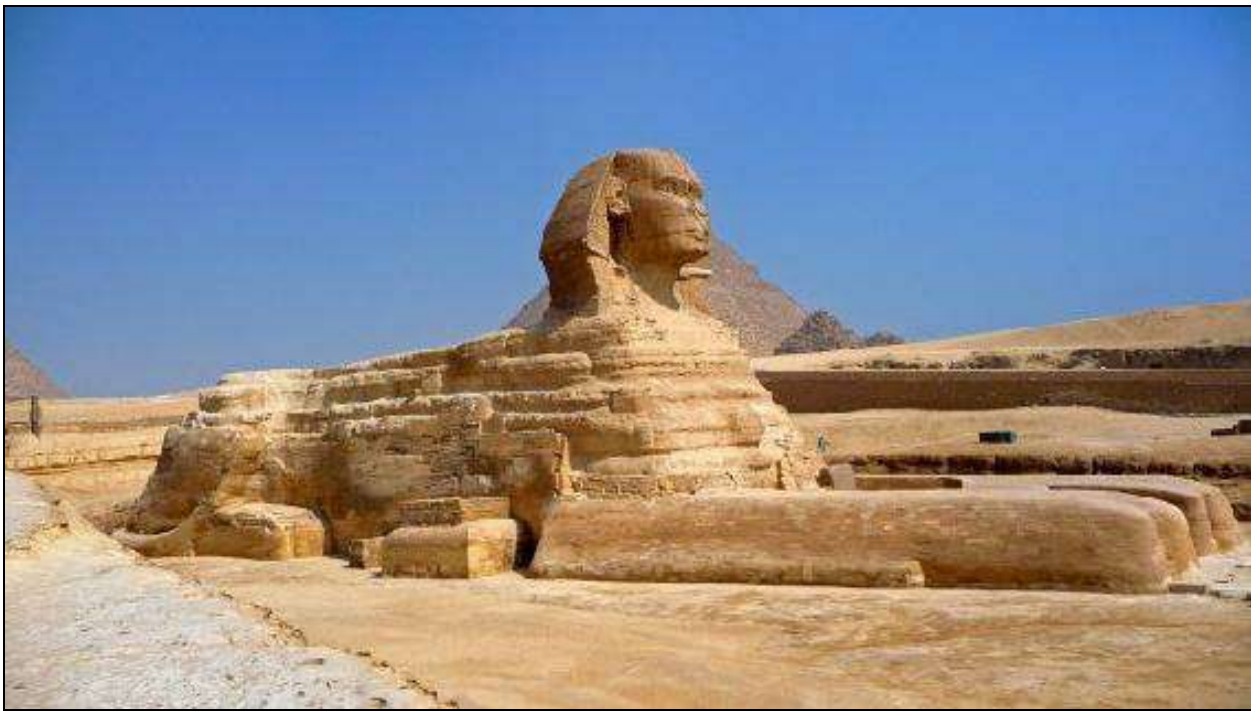

Modern photo of the Sphinx in the Sphinx enclosure

It is the largest monolith statue in the world, standing 73.5 metres (241 ft) long, 19.3 metres (63 ft) wide, and 20.22 m (66.34 ft) high and the oldest known monumental sculpture, commonly believed to have been built by ancient Egyptians of the Old Kingdom around 2558 to 2532 BC. (39)

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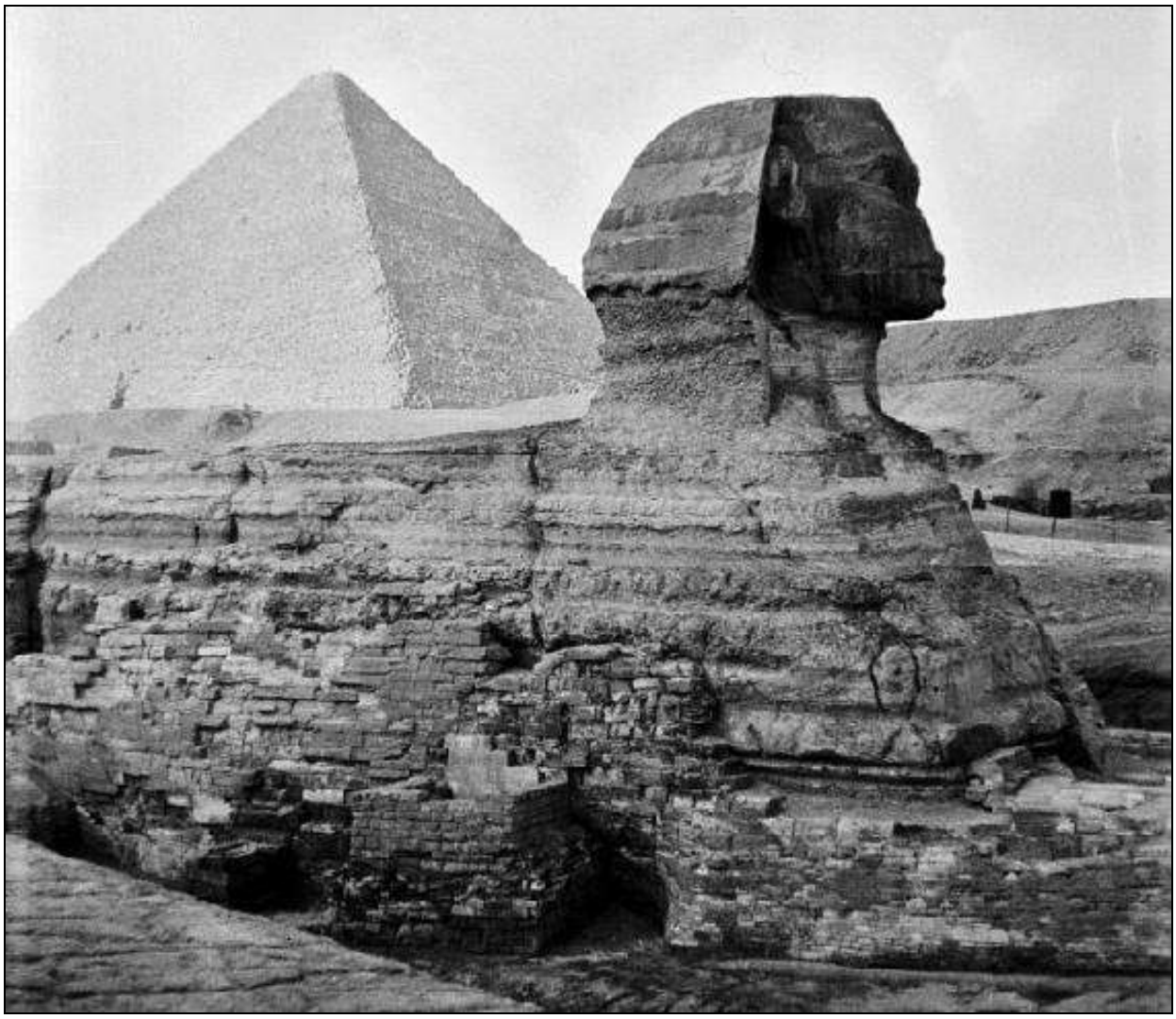

Early photo of the Sphinx with the Great Pyramid in behind

It is not known by what name the creators called their statue, as the Great Sphinx does not appear in any known inscription of the Old Kingdom, and there are no inscriptions anywhere describing its construction or its original purpose. In the New Kingdom, the Sphinx was called *Hor-em-akhet* (English: Horus of the Horizon; Hellenized: *Harmachis*), and the pharaoh Thutmose IV (1401 to 1391 or 1397 to 1388 BC) specifically referred to it as such in his Dream Stele.

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Photo of the Sphinx partially buried in sand

The commonly used name *Sphinx* was given to it in classical antiquity, about 2000 years after the proposed date of its construction, by reference to a Greek mythological beast with a lion's body, a woman's head and the wings of an eagle (although, like most Egyptian sphinxes, the Great Sphinx has a human head and no wings.)

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Again, partially buried with humans and camels showing sense of scale

Selim Hassan, writing in 1949 on recent excavations of the Sphinx enclosure, summed up the problem with dating the original construction of the Sphinx:

"*Taking all things into consideration, it seems that we must give the credit of erecting this, the world's most wonderful statue, to Khafre, but always with this reservation: that there is not one single contemporary inscription which connects the Sphinx with Khafre; so, sound as it may appear, we must treat the evidence as circumstantial, until such time as a lucky turn of the spade of the excavator will reveal to the world a definite reference to the erection of the Sphinx*." (40)

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Early photo of the Sphinx buried up to its shoulders in sand

The "circumstantial" evidence mentioned by Hassan includes the Sphinx's location in the context of the funerary complex surrounding the Second Pyramid, which is traditionally connected with Khafra (or Khafre.) Apart from the causeway, the Pyramid and the Sphinx, the complex also includes the Sphinx Temple and the Valley Temple, both of which display the same architectural style, with 200 ton stone blocks quarried out of the Sphinx enclosure.

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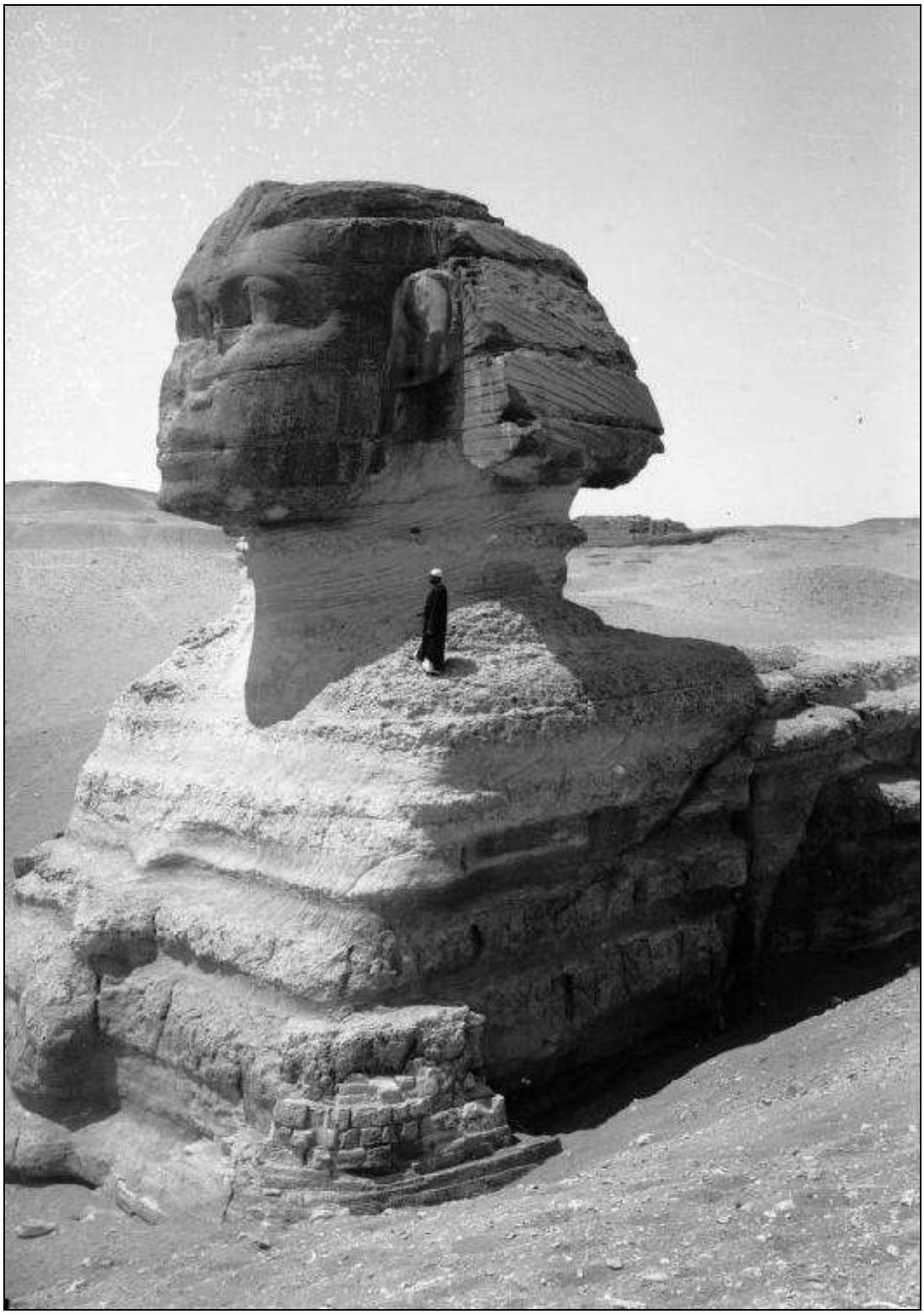

Partially buried Sphinx with human for scale

A diorite statue of Khafra, which was discovered buried upside down along with other debris in the nearby Valley Temple, is claimed as support for the

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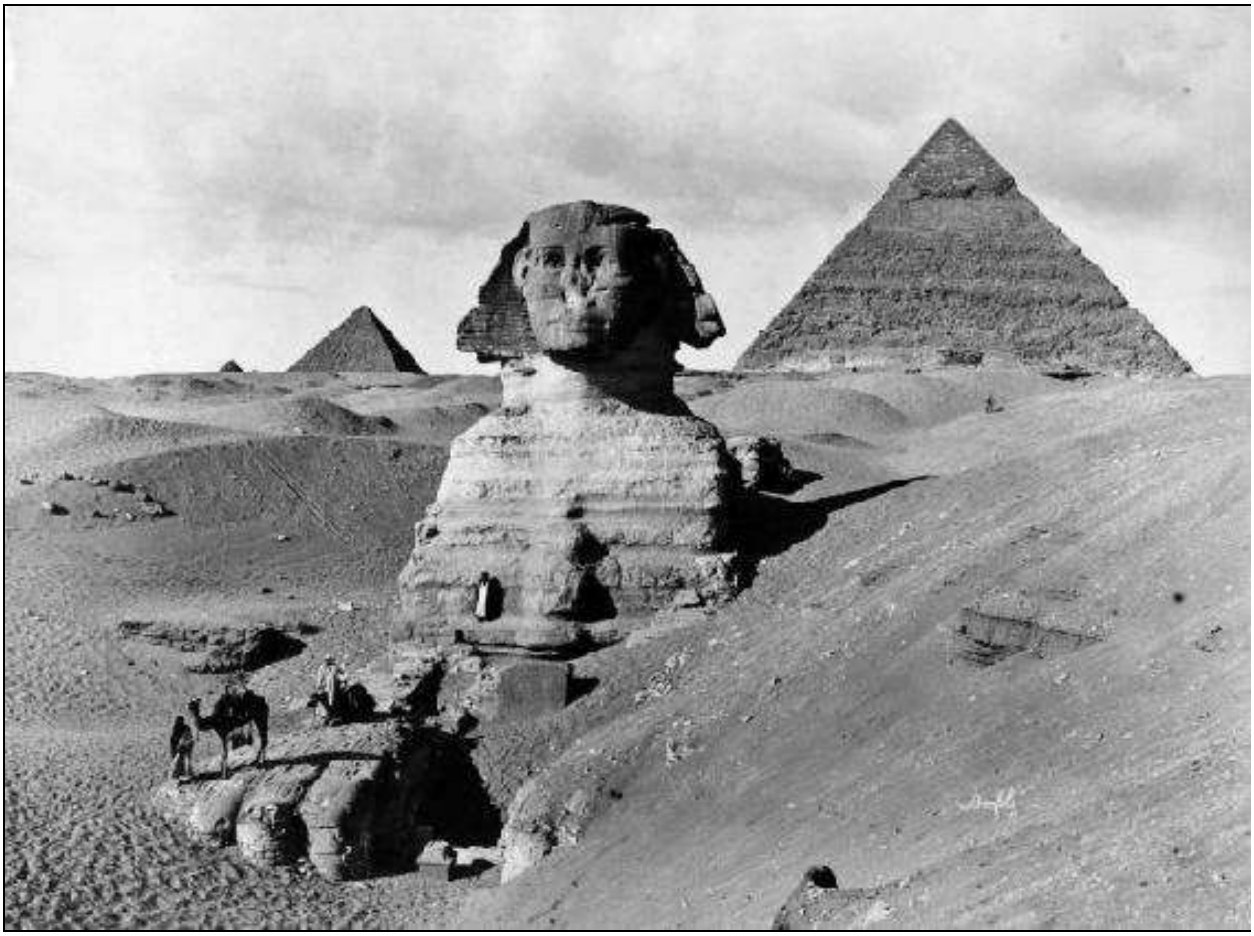
Khafra theory. The Dream Stele, erected much later by the pharaoh Thutmose IV (1401 to 1391 or 1397 to 1388 BC), associates the Sphinx with Khafra. When the stele was discovered, its lines of text were already damaged and incomplete, and only referred to *Khaf*, not Khafra. An extract was translated:

"... which we bring for him: oxen ... and all the young vegetables; and we shall give praise to Wenofer ... Khaf ... the statue made for Atum-Hor-em-Akhet. "(41)



Classic early photo with Giza Pyramids in behind

The Egyptologist Thomas Young, finding the *Khaf* hieroglyphs in a damaged cartouche used to surround a royal name, inserted the glyph *ra* to complete Khafra's name. When the Stele was re-excavated in 1925, the lines of text referring to *Khaf* flaked off and were destroyed.

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Sphinx position in relation to Giza complex; with UFO in the background?

Some of the early Egyptologists and excavators of the Giza pyramid complex believed the Great Sphinx and other structures in the Sphinx enclosure predated the traditional date of construction (the reign of Khafra, 2520 to 2492 BC). In 1857, Auguste Mariette, founder of the Egyptian Museum in Cairo, unearthed the much later Inventory Stela (Twenty sixth Dynasty, c. 678–525 BC), which tells how Khufu came upon the Sphinx, already buried in sand. Although certain tracts on the Stela are considered good evidence, this passage is widely dismissed as Late Period historical revisionism. (42)

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Classic photo of the Sphinx with people living nearby

Gaston Maspero, the French Egyptologist and second director of the Egyptian Museum in Cairo, conducted a survey of the Sphinx in 1886 and concluded:

"The Sphinx stela shows, in line thirteen, the cartouche of Khephren. I believe that to indicate an excavation carried out by that prince, following which, the almost certain proof that the Sphinx was already buried in sand by the time of Khafre and his predecessors (i.e. Dynasty IV, 2575 to 2467 BC.)" (43)

In 1904, English Egyptologist E. A. Wallis Budge wrote in *The Gods of the Egyptians*:

"This marvelous object [the Great Sphinx] was in existence in the days of Khafre, or Khephren, and it is probable that it is a very great deal older than his reign and that it dates from the end of the archaic period (c. 2686 BC)." (44)

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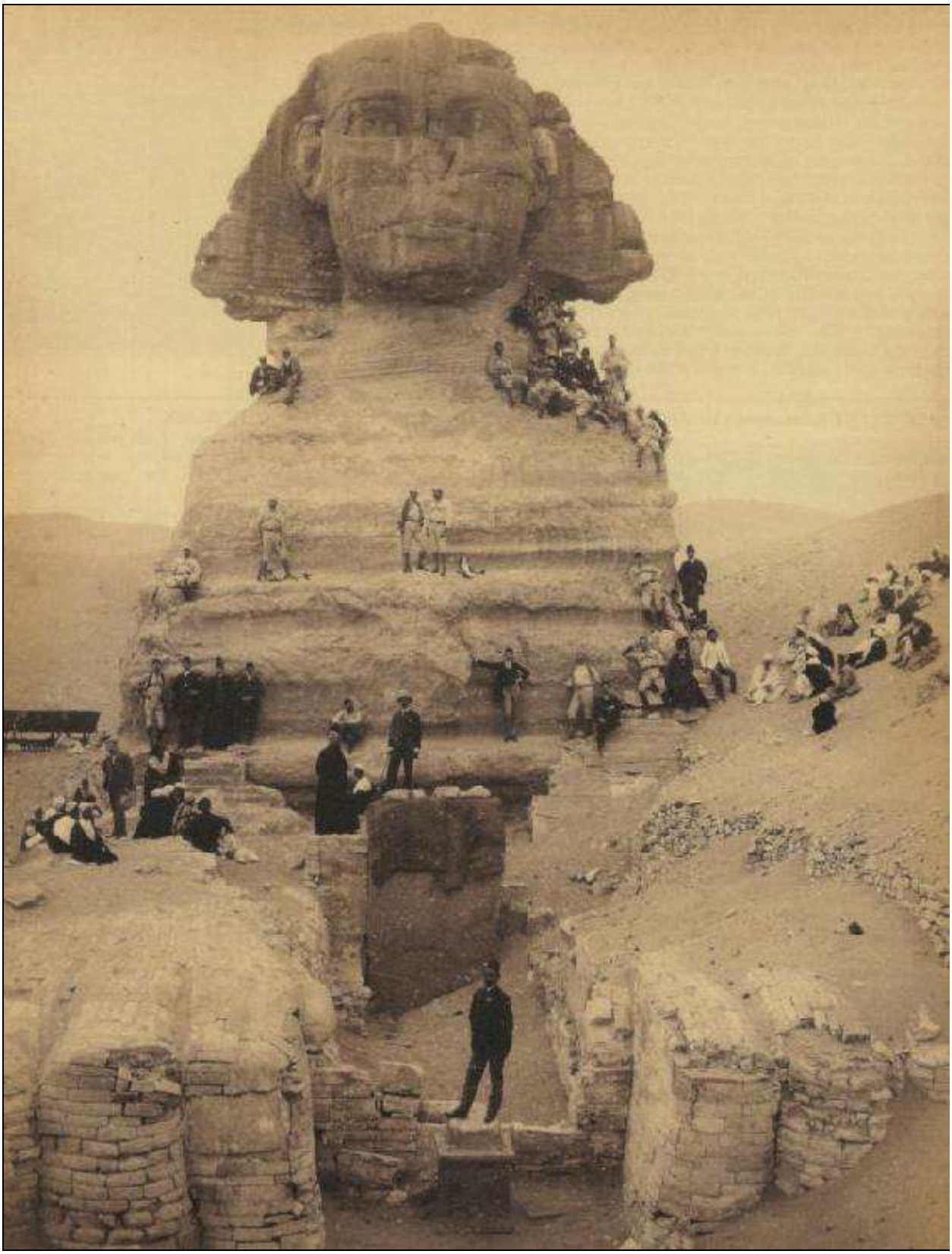

In the days before the Sphinx was protected from such abuse

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From his investigation of the enclosure's geology, starting in 1989 Dr. Robert Schoch of Boston University concluded that the main type of weathering evident on the Sphinx enclosure walls was caused by prolonged and extensive rainfall. According to Schoch, the area has experienced a mean annual rainfall of approximately one inch (2.5 cm) since the Old Kingdom (*c*. 2686 to 2134 BC), such that, since Egypt's last period of significant rainfall ended between the late fourth and early 3rd millennium BC, the Sphinx's construction must date to the 6th millennium or 5th millennium BC. (45)

Detail of the face of the Sphinx

The one metre wide nose on the face is missing. Examination of the Sphinx's

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face shows that long rods or chisels were hammered into the nose, one down from the bridge and one beneath the nostril, and then used to pry the nose off towards the south. The Arab historian al-Maqrīzī, writing in the 15th century, attributes the loss of the nose to iconoclasm by Muhammad Sa'im al-Dahr, a Sufi Muslim from the khanqah of Sa'id al-Su'ada. In 1378 AD, upon finding the local peasants making offerings to the Sphinx in the hope of increasing their harvest, Sa'im al-Dahr was so outraged that he destroyed the nose, and was hanged for vandalism. (46)

Giza Pyramids

This complex of ancient monuments includes the three pyramid complexes known as the Great Pyramids, the massive sculpture known as the Great Sphinx, several cemeteries, a workers' village and an industrial complex. It is located some 9 km (5 mi) inland into the desert from the old town of Giza on the Nile, some 25 km (15 mi) southwest of Cairo city centre.

The main pyramid area of the Giza Plateau

The pyramids, which have historically loomed large as emblems of ancient Egypt in the Western imagination, were popularised in Hellenistic times, when the Great Pyramid was listed by Antipater of Sidon as one of the Seven

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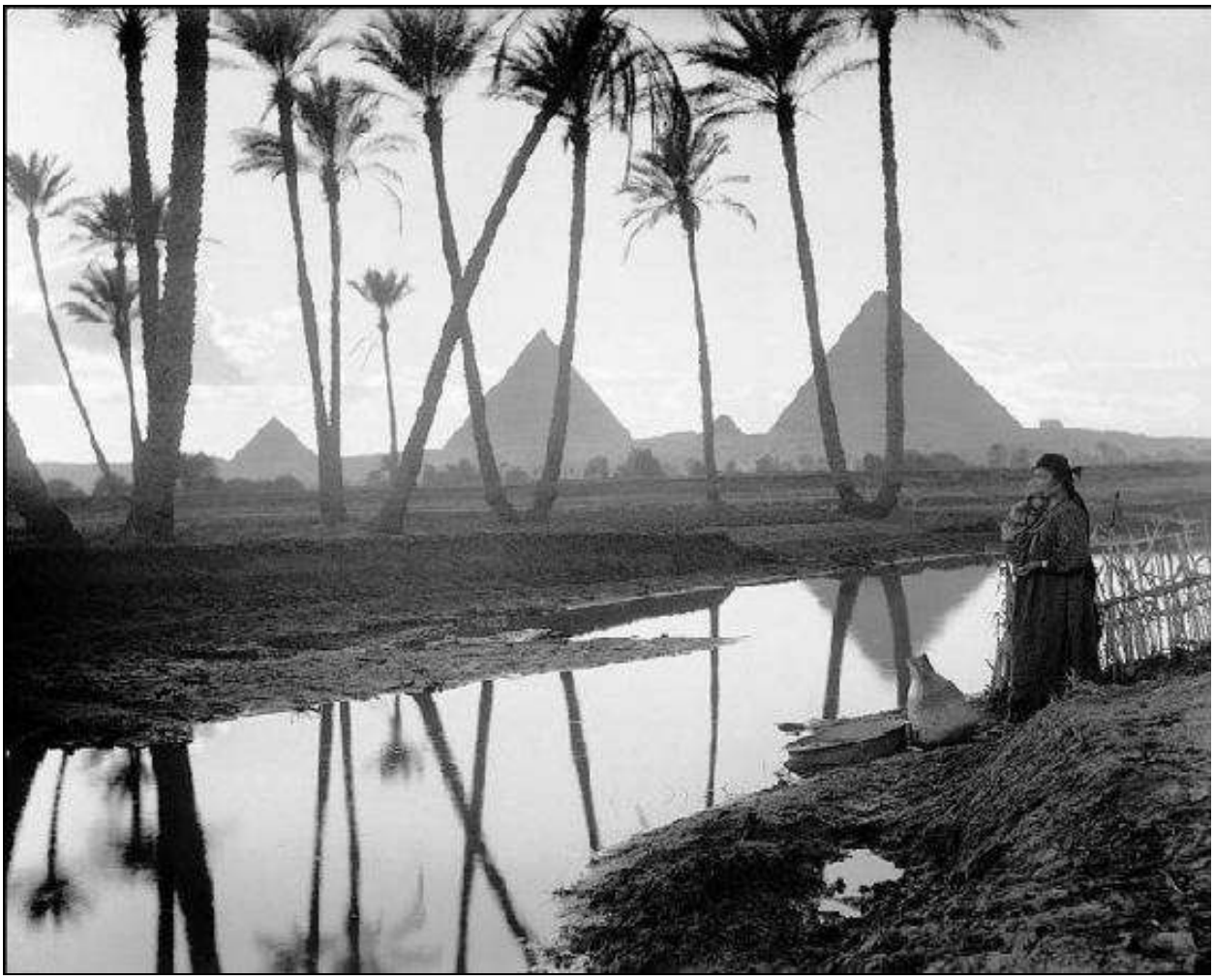
Wonders of the World. It is by far the oldest of the ancient Wonders and the only one still in existence.



View of the three Great Pyramids from a distance

The Pyramids of Giza consist of the Great Pyramid of Giza (known as the *Great Pyramid* and the *Pyramid of Cheops and Khufu*), the somewhat smaller Pyramid of Khafra (or Khafre or Chephren) a few hundred meters to the southwest, and the relatively modest-sized Pyramid of Menkaure (or Mykerinos) a few hundred meters further south-west. The Great Sphinx lies on the east side of the complex.

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Another classic view of the Great Pyramids

So called Khufu’s pyramid complex consists of a Valley Temple, now buried beneath the village of Nazlet el-Samman; basalt paving and limestone walls have been found but the site has not been excavated. The Valley Temple was connected to a causeway which was largely destroyed when the village was constructed. The causeway led to the Mortuary Temple of Khufu. From this temple only the basalt pavement remains. The mortuary temple was connected to the king’s pyramid which has three smaller queen’s pyramids associated with it and five boat pits.

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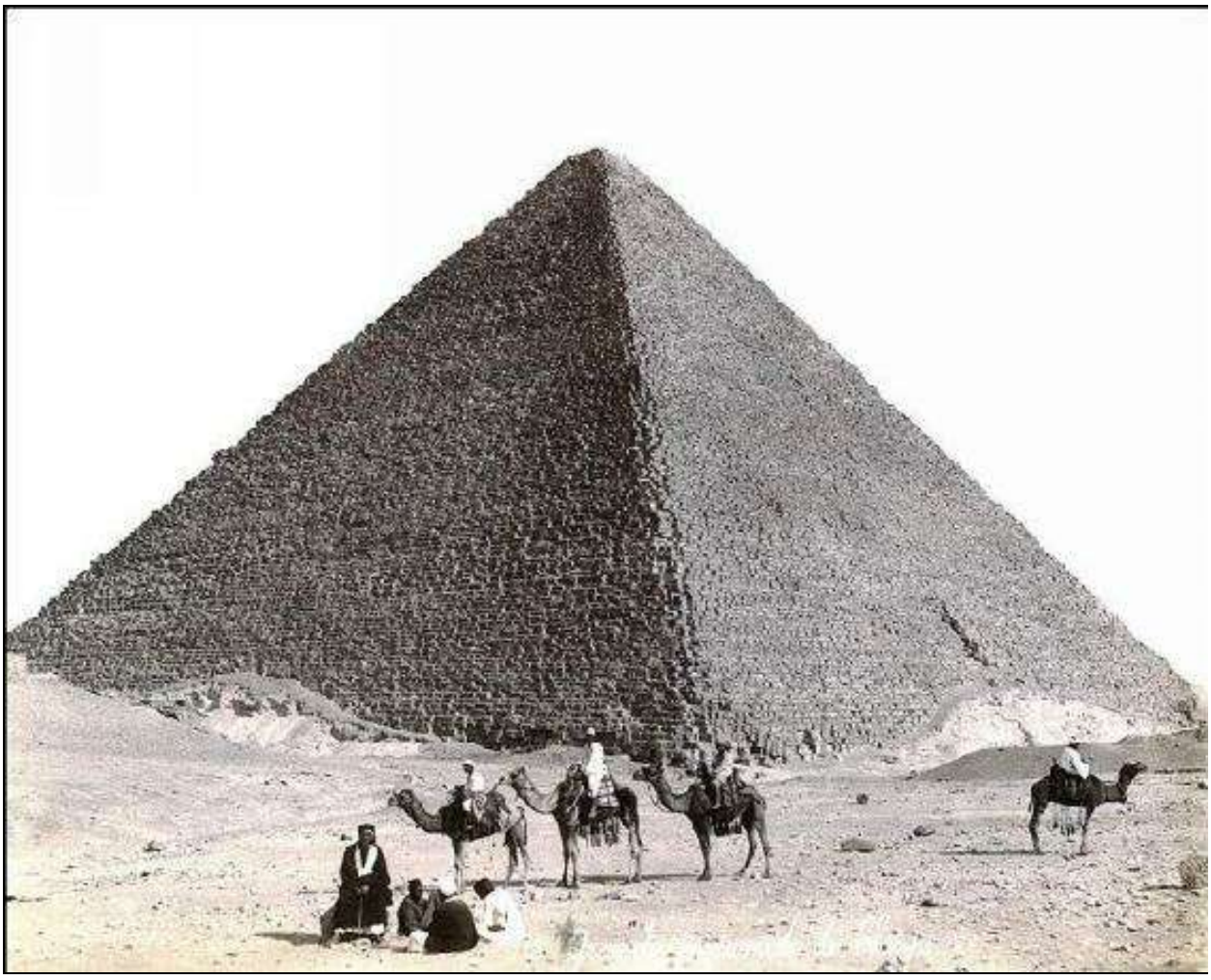

Early photo of the Great Pyramid, called Khufu by some

Khafre’s pyramid complex consists of a Valley temple (sometimes referred to as the Sphinx temple), a causeway, a mortuary temple and the king’s pyramid. The Valley Temple yielded several statues of Khafre. Several were found in a well in the floor of the temple by Mariette in 1860. Khafre's Pyramid appears larger than the adjacent Khufu Pyramid by virtue of its more elevated location, and the steeper angle of inclination of its construction; it is, in fact, smaller in both height and volume. Khafre's Pyramid retains a prominent display of casing stones at its apex. (47)

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So called Khafre pyramid as seen from the Valley Temple

Menkaure’s pyramid complex consists of a Valley temple, a causeway, a mortuary temple, and the king’s pyramid. The Valley Temple contained several statues of Menkaure. During the 5th dynasty, a smaller ante-temple was added on to the Valley Temple. The Mortuary temple also yielded several statues of Menkaure. The king’s pyramid has three subsidiary or Queen’s pyramids.

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Menkaure pyramid to the left of the more famous and larger two

Most construction theories are based on the idea that the pyramids were built by moving huge stones from a quarry and dragging and lifting them into place. The disagreements center on the method by which the stones were conveyed and placed and how possible the method was. In building the pyramids, the architects might have developed their techniques over time. They would select a site on a relatively flat area of bedrock, not sand, which provided a stable foundation. After carefully surveying the site and laying down the first level of stones, they constructed the pyramids in horizontal levels, one on top of the other.

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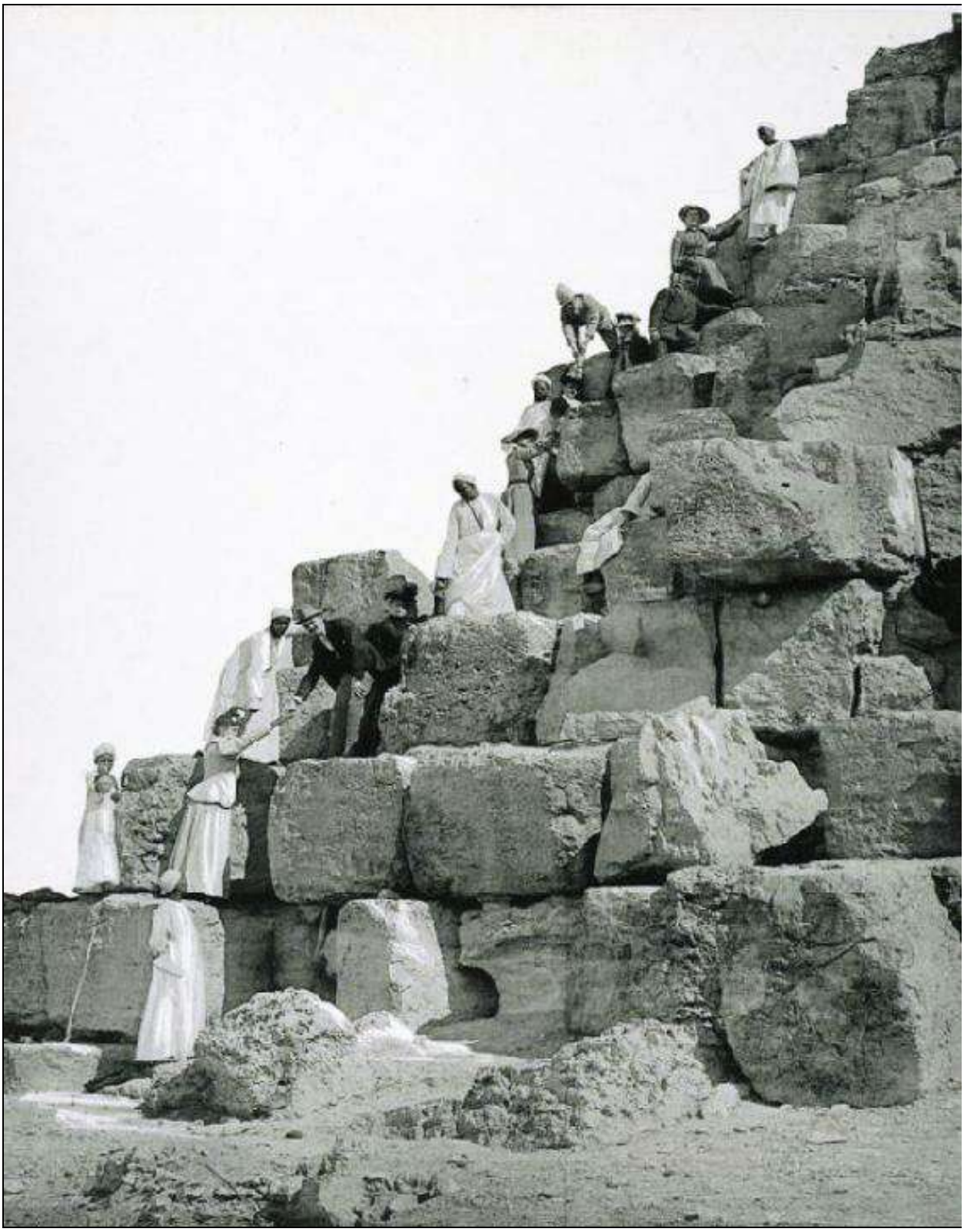

Sense of scale for those that climbed the Great Pyramid

For the Great Pyramid, most of the stone for the interior seems to have been

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quarried immediately to the south of the construction site. The smooth exterior of the pyramid was made of a fine grade of white limestone that was quarried across the Nile. These exterior blocks had to be carefully cut, transported by river barge to Giza, and dragged up ramps to the construction site. Only a few exterior blocks remain in place at the bottom of the Great Pyramid.

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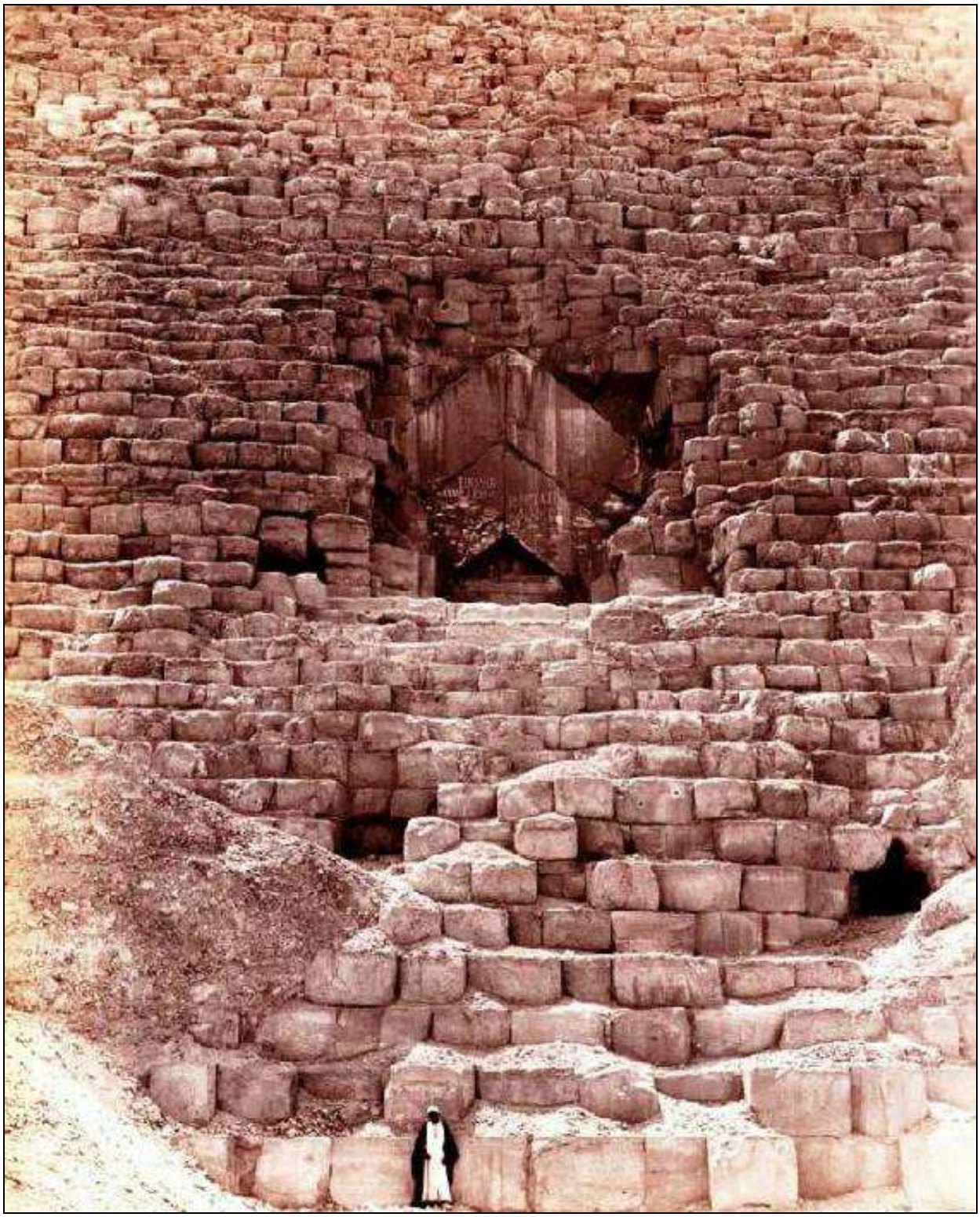

Original entrance to the Great Pyramid, found using gun powder

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The second or Khafre pyramid as seen from the Great Pyramid

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Another photo of the Khafre Pyramid as seen from the Great Pyramid

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Zeppelin carrying travelers to Giza in the 1930s

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British air force flying over Giza

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May the wonder of Egypt endure for centuries more to come

I hope that you have enjoyed this somewhat brief guide to the wonders of ancient Egypt, as seen through the lenses of those that brought the first cameras to this ancient land. This book should simply be regarded as a primer to your own personal exploration, should you ever have the chance to do so. And, if you have already been, I hope that it shows you the hard work, dedication and love that have been put into the reconstruction of those buildings that could be saved, through the ravages of thousands of years of history.

My own explorations through this amazing land occur each March or April, with the wonderful assistance of my Egyptian family, the Awyans of the Khemit School.

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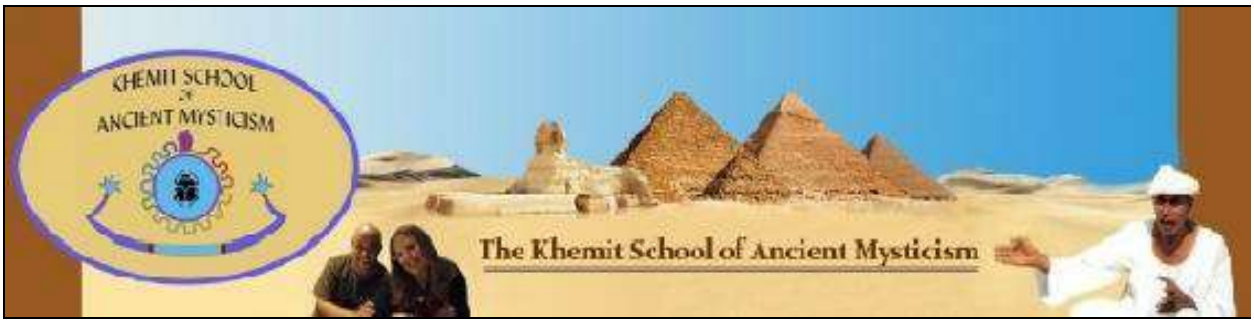

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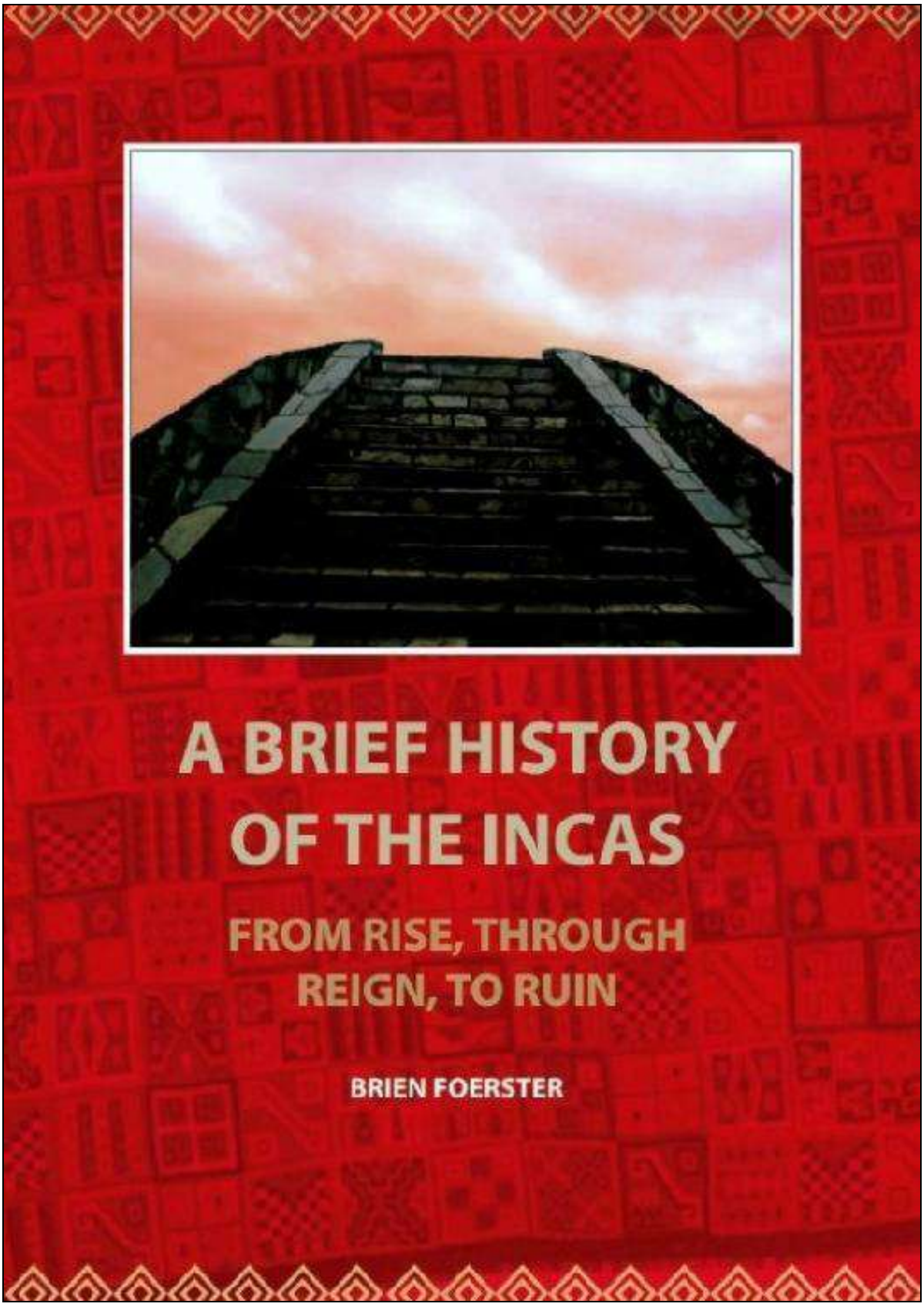

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This book is an introduction to Inca history. I wrote it as a guide for travelers to Peru, and for other people interested in learning about the Inca, and the conquest by the Spanish. It is concise and to the point, with many maps and photos. More than half of the book explores how a group of 160 Spanish soldiers of fortune could take over a land that had, by some estimates, a standing army of more than 100,000.

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GRINGO GUIDE

Machu Picchu and Cusco

Brien Foerster

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Most visitors to Peru visit Cusco and Machu Picchu, but how many know that they can travel around the area without the need for a tour guide, or the ability to speak Spanish? This book gives many helpful tips on how to plan your trip, what to take with you, and how to travel by yourself with ease. Also, insights into the true age of the most mysterious structures in Cusco and Machu Picchu are revealed; they predate the Inca by thousands of years! You will be guided virtually through all of the famous, and some lesser known sites, and will learn things that most Cusco tour guides know nothing about!

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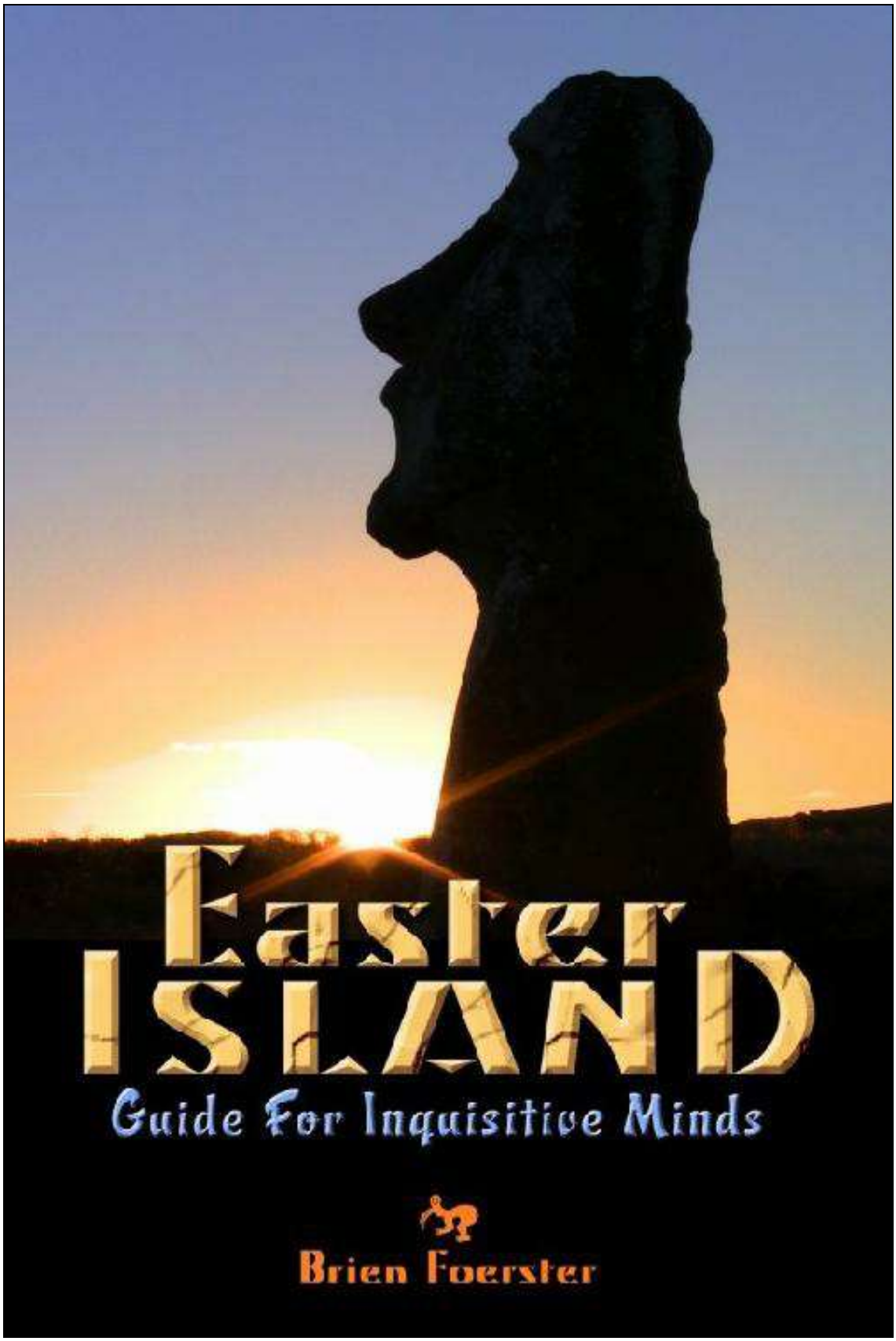

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Easter Island is one of the remotest populated islands on earth. It is most famous for the 900 or more huge stone heads called Moai which are only found here. But did you know that these Moai are in fact complete bodies, often buried up to their necks? The enigma surrounding these statues, as well as other features on the island is that there appear to have been two distinct populations in the distant past. One, which were and are the Polynesian people, and a mysterious race called the Long Ears who perhaps were the first inhabitants and possibly the makers of the largest of the Moai. This book tries, through scientific study and oral traditions, to shed light on the enigmatic history of Easter Island for those who plan to visit, and for those that never will. Is there evidence that South Americans visited and lived on Easter Island hundreds or even thousands of years before the first arrival of Europeans in the 18th century? Why were all of the trees cut down?

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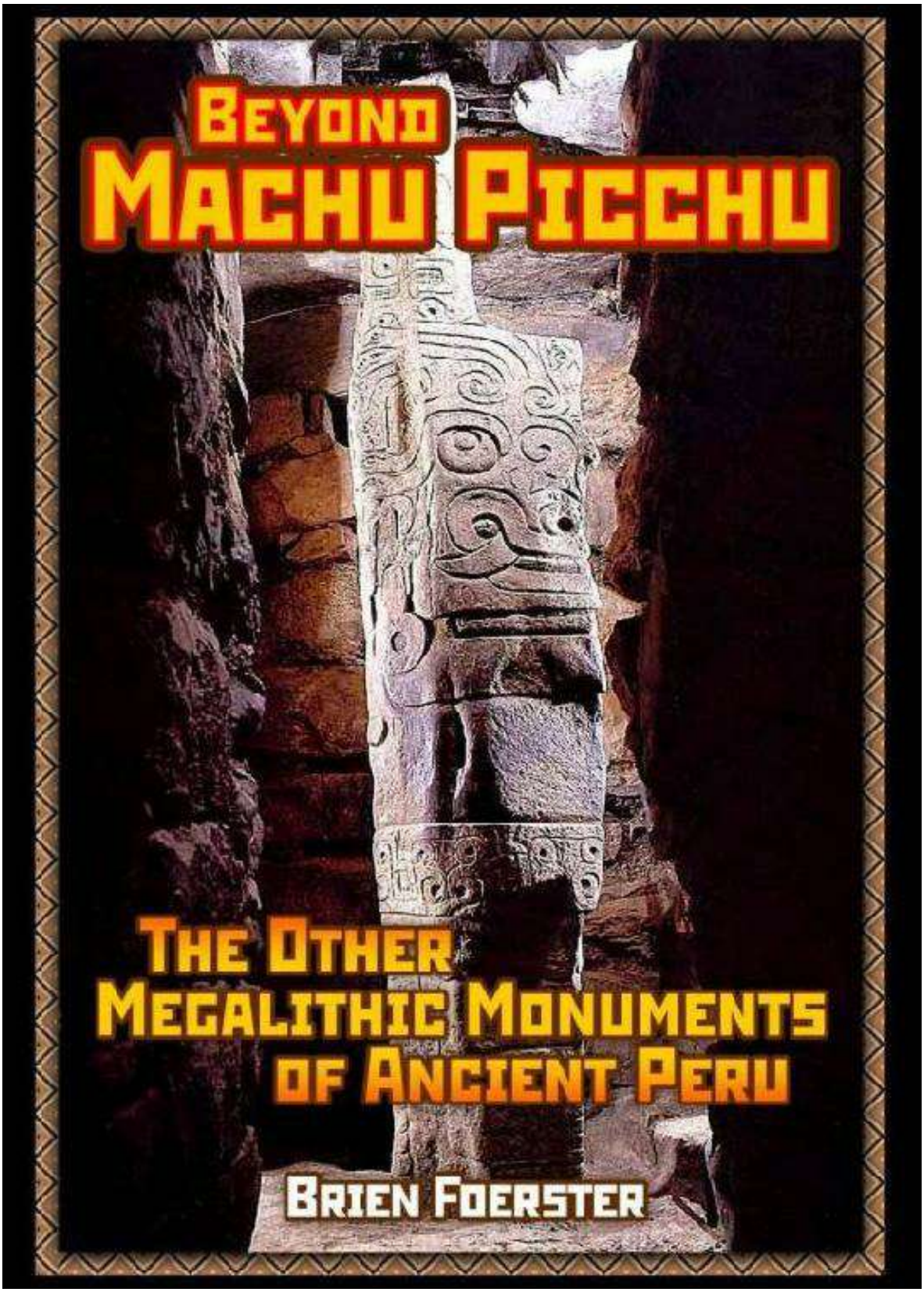

The majority of visitors to Peru visit Cuzco and Machu Picchu, and that is all,

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not even knowing, in some cases, that there are amazing megalithic structures and mysteries all over the country, from north to south, and west to east. The Inca and their accomplishments were and are amazing, but so too are the grand works of the Moche, Chimu, Chachapyas and others. In this book I cover all of the major megalithic sites of Peru, and give directions on how to find them easily.

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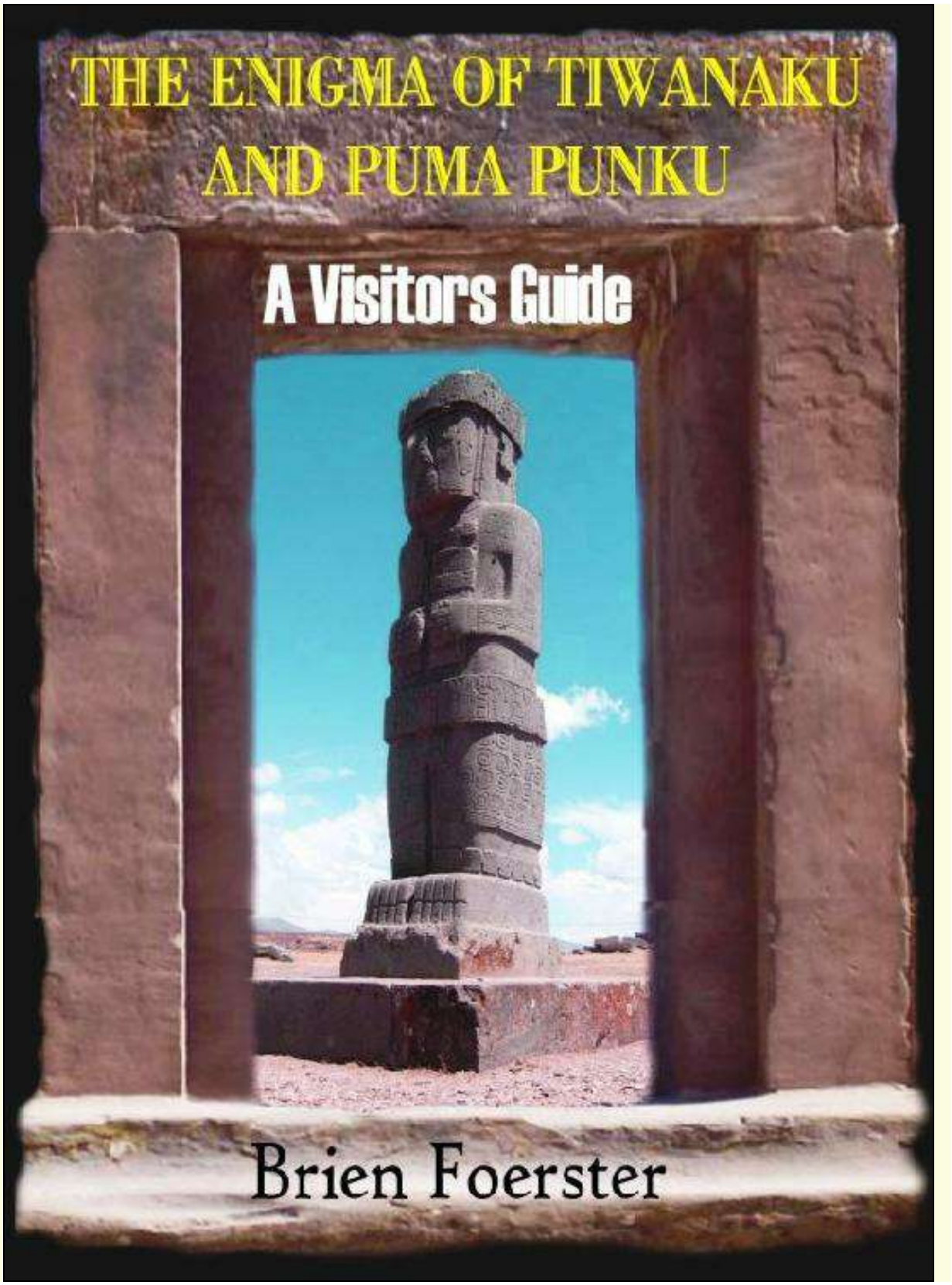

Of the megalithic ruins of the world, one that still stupefies visitors to South

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America, researchers and laymen alike, is the complex of Tiwanaku, also called Tiahuanaco in Bolivia. The most mysterious part of this archaeological site for many is Puma Punku, a cluster of shattered hard stone building block components that lie undisturbed in the high altitude grasslands near Lake Titicaca. The strangest thing about Puma Punku is that the stone cutting technology found there is not present at other locations in Bolivia, Peru, or in fact the world! This book looks at solving the riddles of who made Tiwanaku and Puma Punku, when, and how.

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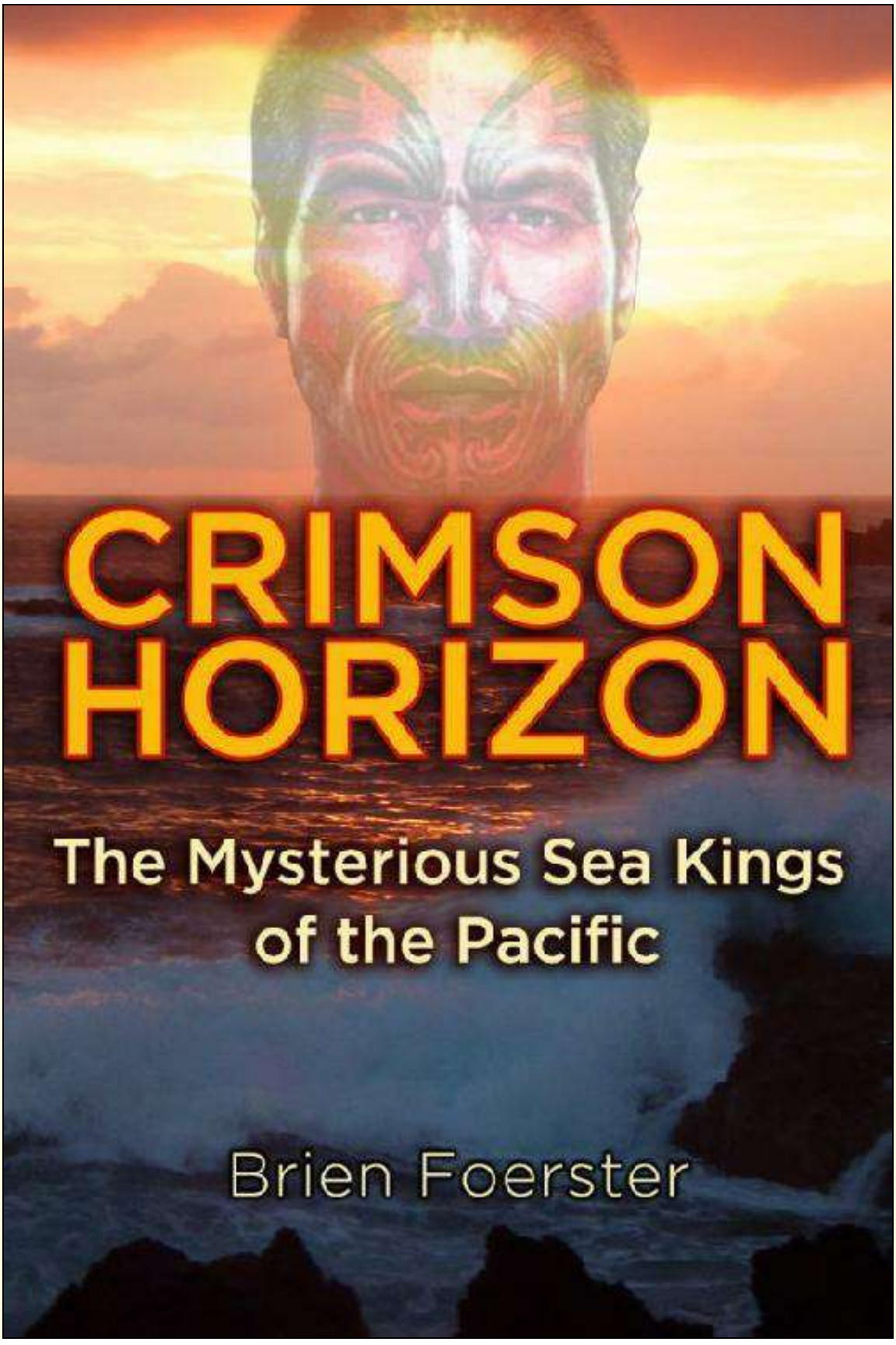

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The people of the Pacific known by most as "Polynesians" remain a mystery to scholars and the public alike as to their origins. While most academics in the fields of archaeology and anthropology strongly insist that they exclusively came from south East Asia, other researchers, and the oral traditions of the people themselves often differ with this opinion. The presence of red hair, called "Ehu" in Hawaii and "Uru Kehu" in some of the ancient and present populations suggest connections, in the distant past, with sea farers from coastal Peru, especially the Paracas, to account for this.
The famous explorer Thor Heyerdahl was insistent that there were ancient connections between Peru and the Pacific Islands, and this book attempts to solve this riddle, without delving into Celtic or other possible European ancestry. Come explore the possibilities through science, wind directions, sea currents, sculpture, and oral traditions.

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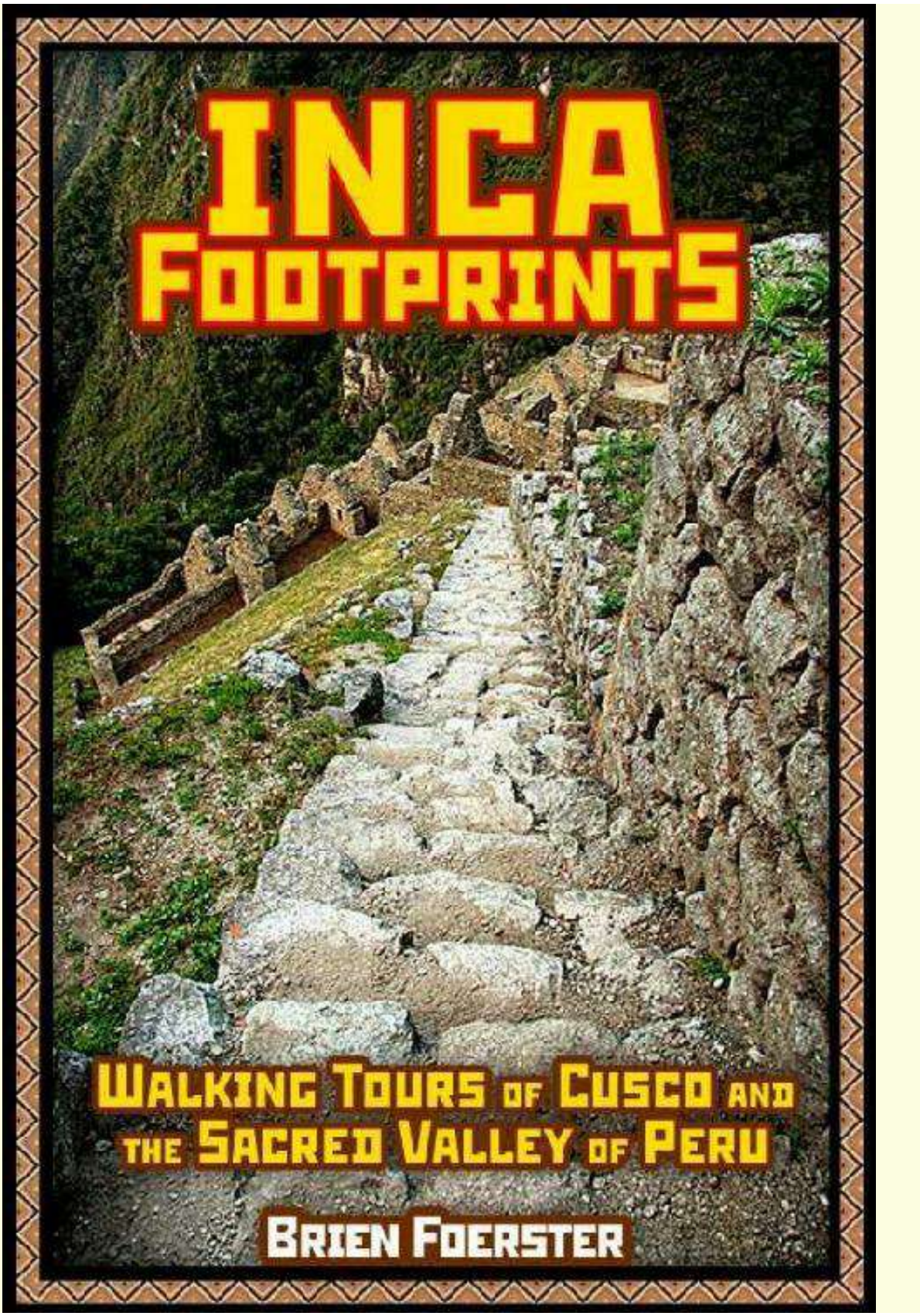

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I wrote this book after 5 years of research living in Cusco and the Sacred Valley. It covers all of the important Inca sites, as well as those that are far older than the Inca, but are attributed to them by most academics. It is a virtual guide of sorts; there are so many photos in it that the reader need never physically visit the sites, and if you do, will find them easily. There is much more to Cusco than Machu Picchu, which is also described thoroughly here.

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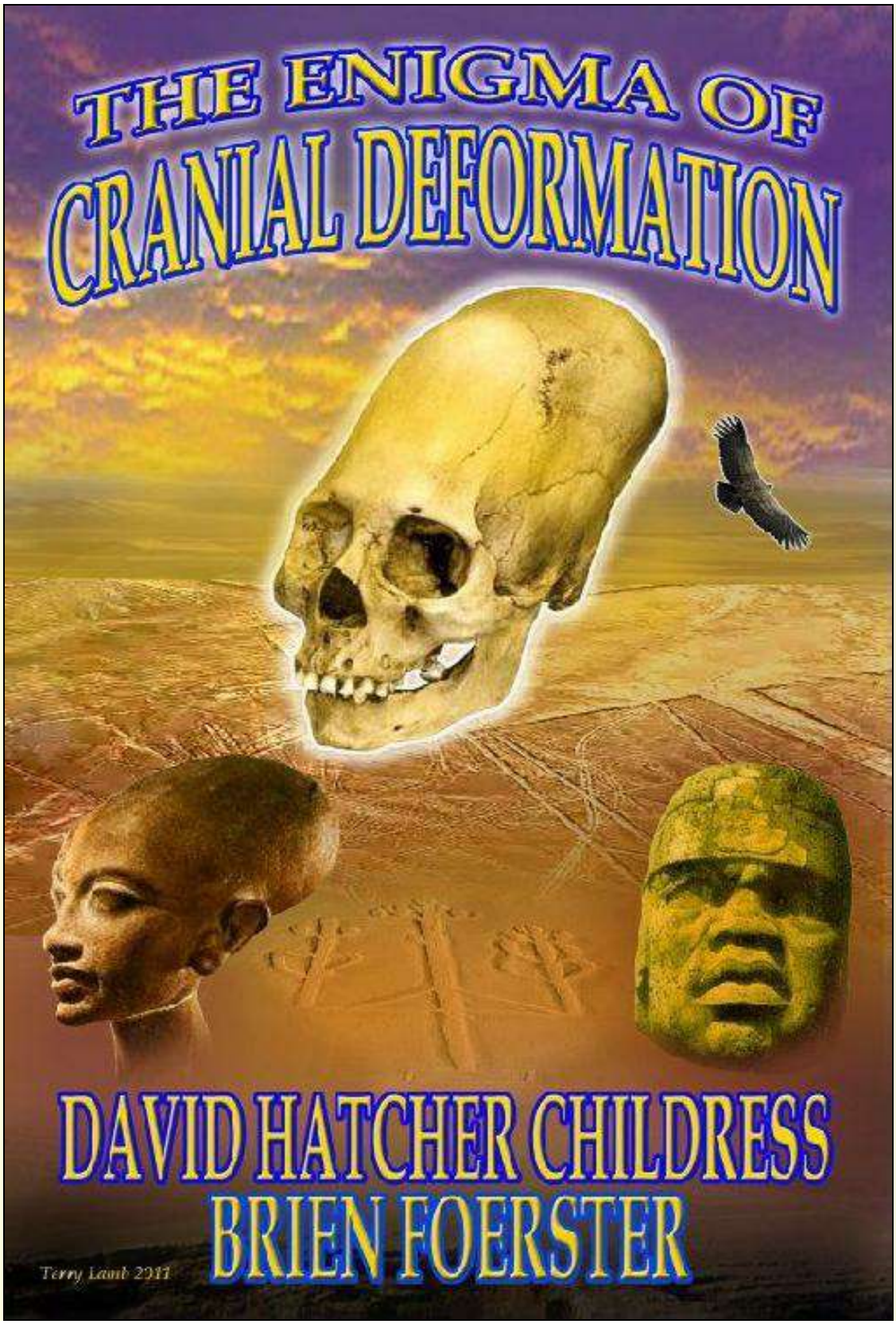

Popular Lost Cities author Childress tackles the enigma of worldwide cranial

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deformation along with Canadian-Peruvian anthropologist Foerster. In a book filled with over a hundred astonishing photos and a color photo section, Childress and Foerster take us to Peru, Bolivia, Egypt, Malta, China, Mexico and other places in search of strange elongated skulls and other cranial deformation. The puzzle of why diverse ancient people-even on remote Pacific Islands-would use head-binding to create elongated heads is mystifying. Where did they even get this idea? Did some people naturally look this way-with long narrow heads? Were they some sort of elite race that roamed the entire planet? Why do anthropologists rarely talk about cranial deformation and know so little about it? As incredible as it seems, Childress and Foerster discover that cranial deformation was practiced on nearly every continent by special groups who believed they were imitating their highly advanced ancestors. This is a mind-blowing trip into the strange past of humans on planet earth.

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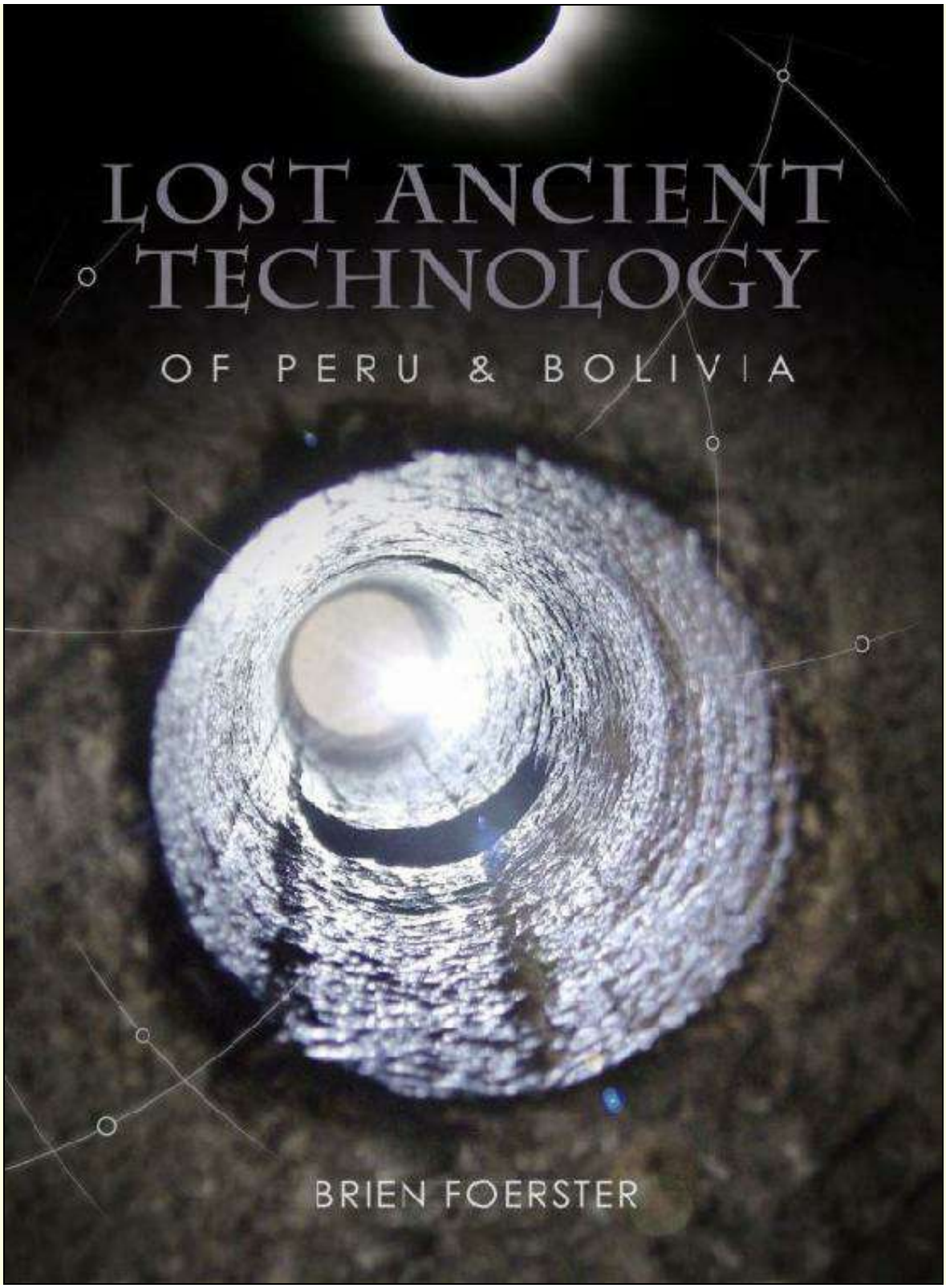

Peru and Bolivia have become very popular tourist destinations because, mainly, of the amazing stone remains left behind by cultures such as the Inca.

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Machu Picchu is the number one popular site for travelers to South America, yet how many of these visitors realize that many of the famous and less known megalithic sites are much older than cultures such as the Inca and thus were not made by them! In this book, Brien Foerster shows you that places such as Cusco, Puma Punku, Tiwanaku and even Machu Picchu were initially constructed thousands of years before the Inca or other famous people existed. Mounting scientific evidence shows that prior to the end of the Ice Age, 12,000 years ago; very advanced cultures existed in Peru and Bolivia, and had advanced high technology. They shaped stone in ways that we can not...

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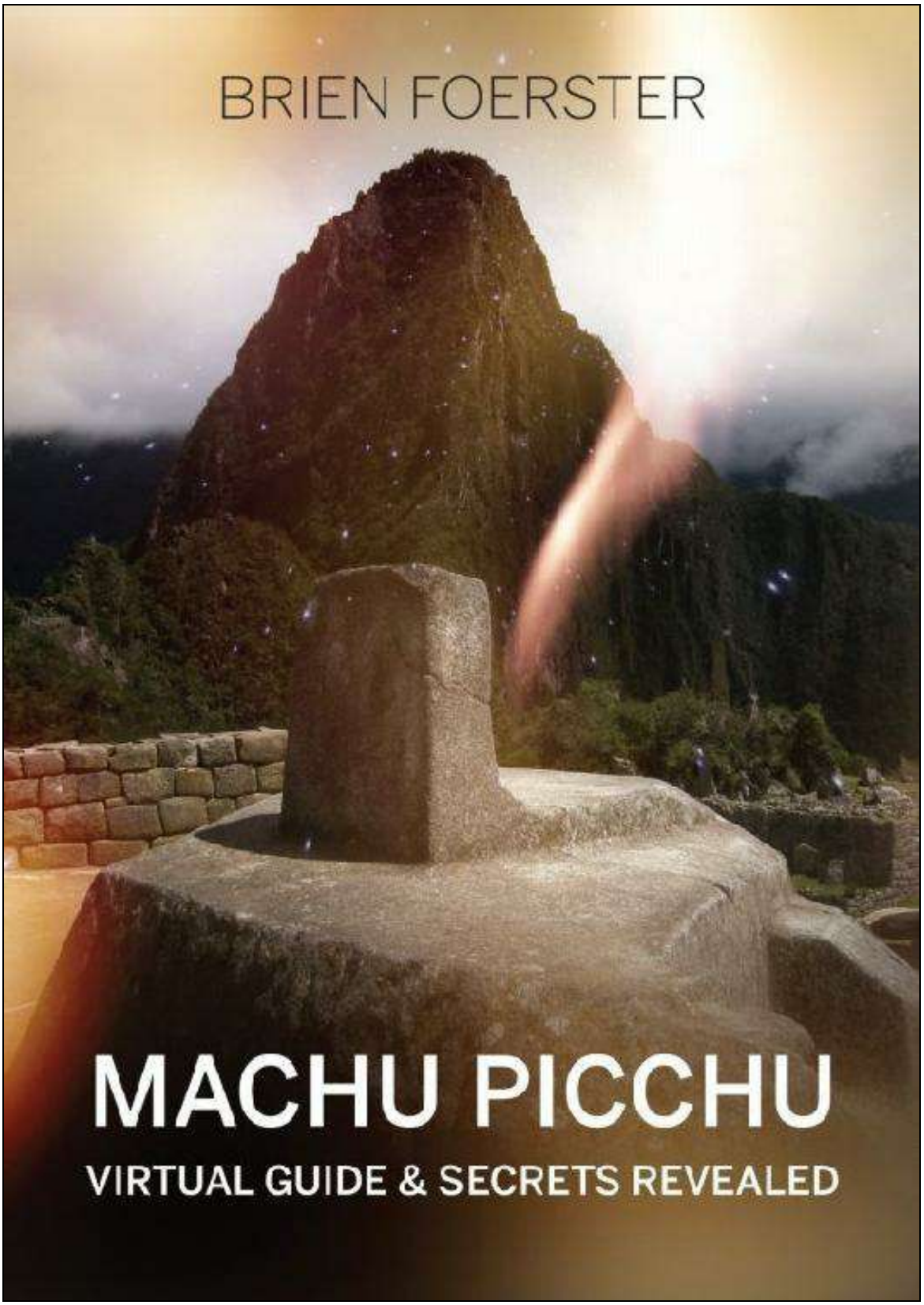

Machu Picchu is the most famous stone complex in all of South America, and

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is visited by 2000 tourists a day. This fabled "Lost City" was created by the Inca, and was never discovered by the Spanish conquistadors. However, not all of it was made by the Inca. There are 3 major stone temples that pre-date the Inca by several thousand years! Professional tour guide Brien Foerster wrote this book so that the visitor, and arm chair explorer can read about this special place in a virtual tour format; many photos are included in this book, and it starts at the entrance gate, and then takes the reader on a complete visit of all of the amazing wonders of this masterpiece of architecture. Who made it? When? And what was its function? This book answers all of this and more. It has recently been updated with photos from 1911 to 1913, when Machu Picchu was discovered and first excavated. These photos show you the difference between Inca period construction and the mysterious megalithic cultures that preceded the Inca.

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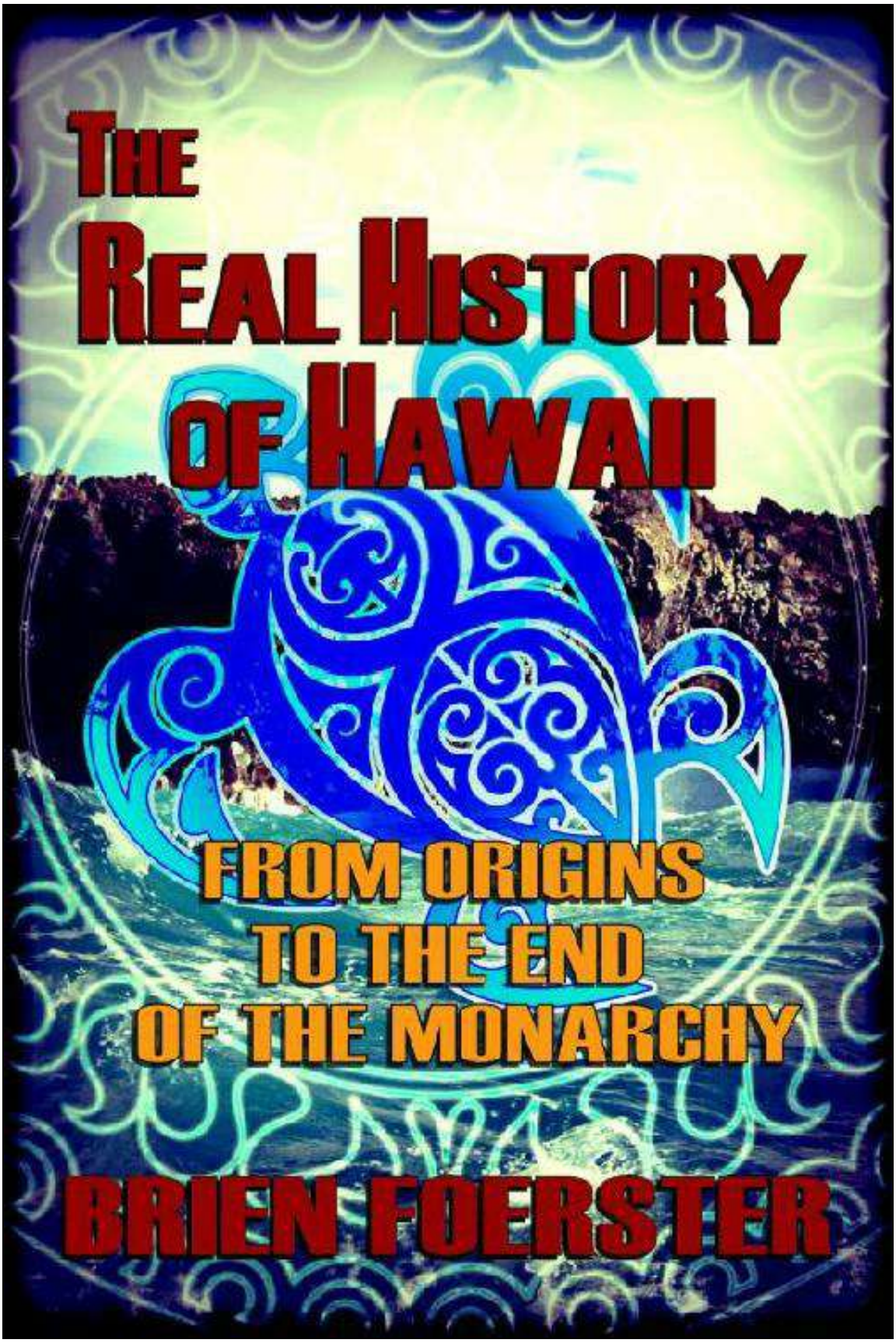

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I wrote this book because I could not find a good guide in Hawaii or anywhere else that told the story of the origins, culture and customs of the Hawaiians prior to the arrival of Captain Cook. I spent 2 years on Maui involved in the creation of a 62 foot Hawaiian voyaging sailing canoe, and learned many things about the Hawaiians during that time.
The vast majority of books written about Hawaii focus on the time period after Captain James Cook's arrival in the 18th century, missing out on several hundred, if not thousands of years of the Hawaiians' lives and cultural prior to that. Where did they come from? How did they get there? Was there one migration from a homeland? Or many migrations from different places? What is a Kahuna? This book tries to answer these questions and many, many more.